A

CONCISE ACCOUNT

OF THE

KINGDOM OF PEGU;

ITS

CLIMATE, PRODUCE, TRADE,

GOVERNMENT, &c.

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CONCISE ACCOUNT

OF THE

KINGDOM OF PEGU;

ITS

CLIMATE, PRODUCE, TRADE, and GOVERNMENT;

THE

MANNERS and CUSTOMS of its INHABITANTS.

INTERSPERSED WITH REMARKS MORAL AND POLITICAL.

WITH AN APPENDIX, CONTAINING

AN ENQUIRY INTO THE CAUSE OF THE VARIETY OBSERVABLE IN THE FLEECES OF SHEEP, IN DIFFERENT CLIMATES,

TO WHICH IS ADDED A

DESCRIPTION OF THE CAVES

AT

ELEPHANTA, AMBOLA, AND CANARA,

THE WHOLE BEING THE RESULT OF OBSERVATIONS MADE ON A VOYAGE, PERFORMED BY ORDER OF THE HON. EAST INDIA COMPANY,

By W. HUNTER, A. M. SURGEON.

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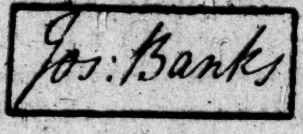
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As the ſubject of the following pages was begun to be digeſted two years ago; and ſome changes in the ſtate of the country which they deſcribe, have, ſince that time, come to the author's knowledge; the reader will obſerve a few anachroniſms, which it would have been difficult, and perhaps, not very material, to guard againſt. Indeed, to delineate exactly the preſent ſtate of a country where revolutions are ſo frequent, and ſo ſudden, as they are in Pegu, is next to impoſſible. Suffice it, then, to remark, that what

is contained in the ſequel relates to the ſtate of affairs as they were in Auguſt and September 1782, except where the contrary is expreſsly mentioned.

INTRODUCTION.

THE country we are about to deſcribe is one of thoſe which we have but a ſuperficial knowledge of; and the reaſon is that it is very little frequented by Europeans. The three great motives that have, hitherto, led us to form a more intimate acquaintance with the remoter regions of the globe, have been, the rage of conqueſt, zeal for propagating religion and the ſpirit of commerce. Pegu has never become the object of the firſt, with any European power; and, though a few Miſ-

Miſſionaries may have been ſent there, for the purpoſes of the ſecond, they never were able to gain ſuch a footing as to be able to give us a diſtinct account of the country, or of its inhabitants. Beſides, even when they had an opportunity of knowing the truth, a prejudice in favour of that religion whoſe intereſt they came to promote, and a deſire to render the profeſſors of every other as odious as poſſible, has led them into frequent miſrepreſentations. Laſtly, the trade to Pegu has never been eſteemed a national concern; it has been, always, very limited, and carried on by a few private adventurers; who were, in general, ſuch as had not

not a capital ſufficient to begin any other branch of commerce. Any man, who could find money enough to purchaſe a ſmall veſſel, on the Coaſt of Coromandel, might, by carrying a little tobacco, ſome blue cloth, and a few iron nails, to the iſland of Carnicobar, get, in exchange for thoſe articles, which had coſt him almoſt nothing, a ſhip-load of cocoa-nuts: for theſe, he could procure, at Pegu, a cargo of wood, which he afterwards ſold, to great advantage, either on the Coaſt, or in Bengal.

That the commerce of Pegu has not yet become an object of greater attention, will, I hope, appear, from the following pages not

to be owing, ſo much to its want of importance, as to other accidental circumſtances; and I do not deſpair of convincing the impartial reader, that it is both worth our while, and practicable in itſelf, to remove theſe obſtacles, and from putting our intercourſe with Pegu on a more reſpectable footing, and extending it on a larger ſcale, to derive great national advantage.

VIEWED in this light, the information we have been able to collect, with regard to this country, is a matter of ſome importance to the politician; but, differently conſidered, the philoſopher may, perhaps, find ſomething in it not unworthy of his attention, as furniſhing materials for compleating

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the hiſtory of the human mind. Since an emulation aroſe, among the nations of Europe, for making diſcoveries in countries before unknown, this moſt noble of all ſciences, as well as almoſt every other, has received great improvements. The moral philoſopher has been furniſhed, by thoſe uncultivated nations, with facts, which he would have looked for in vain among people whoſe minds had been made, by habitual intercourſe, to deviate from their natural bent, and conform themſelves to the artificial rules, preſcribed by cuſtom.

It is a curious, and a pleaſing taſk to trace a reſemblance between ſome of the cuſtoms that prevail

in thoſe remote and uncivilized countries, and thoſe of nations to whoſe manners we have been more habituated, and it is, alſo, a taſk, from the proſecution of which we may derive no contemptible improvement. There are many things eſtabliſhed by cuſtom, nay, in ſome inſtances, ſtamped with the ſanction of law, and practiſed every day, among us, which, in the eye of an impartial obſerver, are unreaſonable and abſurd: having been accuſtomed, from our infancy to ſee them, we become totally inſenſible of their impropriety; yet, place before our eyes the practice of a diſtant, and barbarous people, which agrees with our own in every eſſential point, and only varies

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in a few inconſiderable circumſtances; the abſurdity ſtrikes our ſenſe at once, and is thence reflected on that cuſtom of our own which we had formerly looked on without any diſapprobation. It is alſo in the hiſtory of thoſe nations where ſociety is yet in its infancy, that we muſt look for the natural and undiſguiſed operation of the human paſſions; for, in vain ſhould we expect to find the genuine effect of thoſe emotions in a race of men among whom refinement has introduced a ſtudied uniformity of conduct, on all occaſions.

HAVING thus endeavoured to ſhow that his ſubject is not altogether void of importance, the author

hopes

hopes it will not be deemed impertinent to add a few words reſpecting the materials from which the ſubſequent relation is collected. And, firſt, a great many of the facts he learnt by actual obſervation; having been in July 1782, on a paſſage, from Bengal, on the ſervice of the Hon. Eaſt India Company,* on board of a‡ ſhip which was totally diſmaſted, and obliged to put into the river Syriam, to refit; and ſecondly, he was informed of others, by converſation, both with the natives, who are very communicative, and many of them, ſpeak the language of Hindoſtan, and with foreigners, of different nations, who have been ſettled in that country,

* To join the Detachment in the Carnatic. ‡ The Succeſs Galley.

for many years. From the ſhort time he reſided there, his information, with reſpect to many circumſtances, was, unavoidably, imperfect; but, where this was the caſe, he has always frankly confeſſed his ignorance, and never ventured to aſſert, as a fact, any thing which he was not, either, an eye-witneſs of, or informed about, on enquiry, from the moſt unqueſtionable authority. He hopes that his having communicated the little information he has been able to collect, will induce ſome perſon, who has had better opportunities of being informed, to give to the world a more complete account of the matter; and, in the mean time, he will lie under the greateſt obligations to any Gentleman,

man, whose observation has been more accurate, or more extensive, than his own, if he will condescend to correct him where he has erred; or communicate any certain information, with respect to those points, where the author has been able to give nothing better than doubt, or conjecture.

CHAP.

CHAP. I.

Situation and extent of PEGU—*A short account of the Revolutions in its Government—Description of the Capital—of the Coast—Face of the Country—Climate.*

PEGU is a kingdom of the farther India, situated on the E. side of the Bay of Bengal, between the 15th & 24th degrees of N. Lat. It is bounded on the west and south-west, by the sea; on the south-east, by the kingdom of Siam; on the north, by that range of mountains which bounds the empire of China to the south-west; and on the north-west, by the kingdom of Ava. Its extreme length is, from S. by W. to N. by E. about six-hundred miles, and and its greatest breadth, about three-hundred and fifty miles. These, at least,

are the limits described by the generality of Geographers, and represented in our maps; but, it must be confessed, that the boundaries of this country, except on the sea-coast, where it has been frequented by navigators, have never been ascertained with any tolerable degree of accuracy.

THIS country was formerly subject to a prince of its own, who did not acknowledge a dependence on any other power; but about forty years ago, there happened a great revolution, by which, this once powerful kingdom was reduced to the state in which it now remains, that is to say, nothing more than a province of the kingdom of *Ava*, governed by deputies sent from thence, who may be removed at the pleasure of their sovereign. The particulars of this revolution I have not been able to learn; only, there was one remarkable circumstance attending it, which it is worth

while

while to mention, as it gives us a higher idea of thoſe people's abilities, in the art of war, than we ſhould, otherwiſe, be diſpoſed to entertain. At the time when the people of Ava, after having defeated the Pegu army, penetrated to the capital, there was a French frigate lying in the harbour. The Commander and his crew took ſome ſteps to oppoſe the invaders, but without effect; the city was taken, and all who made any reſiſtance were put to the ſword. The victors next turned their arms againſt the ſhip. Thoſe haughty Europeans, ſecure within their wooden wall, and truſting to the dormant thunder that lay behind it, thought all the power of Ava unable to hurt them; how great, then, muſt have been their ſurpriſe, to behold innumerable boats, filled with armed men, who, not in the leaſt deterred by ſeeing many of their companions ſunk, and their boats daſhed to pieces, perſiſted in their attempt, ſurrounded

rounded, and boarded them on all ſides. The officers were put to death without mercy, and the others condemned to perpetual ſlavery. Some of them remain there at this day. However, we ſhall lower our ideas about the military proweſs of the troops of Ava, if we give credit to another account which is given of this affair, and which indeed appears to me the more probable one of the two. They ſay, that a great number of fire-raſts were ſent down the ſtream; that the ſhip, to avoid them, was obliged to get under way; that ſhe ſoon after ran aground, was boarded in the confuſion, and ſo became an eaſy prey. However this may be, the people of Ava made this country their own by the right of conqueſt; and the firſt uſe they made of that right was, to remove the capital from the ſpot where it ſtood, on one branch of the river *Syriam*, to another branch of the ſame river. The old metropolis had

had the ſame name with the river on which it ſtood, the new one got that of *Rangoon*, which it retains to this day,* It conſiſts of two parts, the one of

* Since the above account was written, a ſhip arrived at *Caringa*, from *Rangoon*, brings accounts of another revolution having taken place there; the antient Peguers having riſen againſt the Birma Government and expelled them from the place. The town is ſaid to have been almoſt totally burned down, in this commotion, which is thought to have happened between the 5th and 15th of September, 1783. This is not the firſt attempt the *Peguers* have made to recover their independence, but they were never ſo ſucceſsful before. There can be no doubt that the king of Ava will endeavour, with his whole force, to bring them again under ſubjection, and what the reſult of the conteſt may be, time only can determine. In the mean time, it may deſerve the conſideration of Politicians, how far it may be for the honor, or the intereſt, of an European power, to interfere in the diſpute.

By later information, I find that the Peguers only kept poſſeſſion of Rangoon for three days; the Birmahs having, at the end of that time, reduced them, and recovered their authority.

of which is enclosed by a high stoccade, and furnished with gates, but without a wall, or any place where guns can be mounted, and this is called the fort. The other part extends a considerable way down the river, and is entirely open. The houses are all constructed of wood, and raised on pretty high pillars, which is a necessary precaution, as the flowing of the tide lays most of the town under water. The streets are not paved, and are only passable by means of a plank, which is laid along from one end to the other, so, that when two persons meet, one of them is often obliged to step into the mire.

The whole country is low, and the land can only be seen at a very small distance from sea. Add to this, that the water is shallow, a great way off from the Coast, so that one gets into three or four fathoms, before one is within sight of land. Thus a person who is unacquainted,

ed, is much at a loſs; and a circumſtance which, unleſs he is aware of it, will encreaſe his confuſion, is this, that the chart publiſhed in our Engliſh directory, in even the lateſt editions, lays down the entrance of the river twelve miles too much to the ſouthward. Hence it comes, that, after a man has got into the latitude of the place, by the chart, he is ſurpriſed to find no land within the reach of his eye. This error is rectified in a new chart of Pegu, which is inſerted in the laſt edition of the French *Neptune Oriental*. The tides, near the bar, at the new and full Moon, riſe about twenty feet perpendicular, and their flow is amazingly rapid. When the *Success Galley* came out of the river *Syriam*, in September 1782, ſhe gradually ſhoaled her water, 'till the man at the lead called out *two fathoms and one foot*, which was leſs, by two feet, than the draught of the ſhip. She was, conſequently, aground,

but

but the mud is so soft here, that it gives no resistance for a fathom under its surface. She deepened, by degrees, into three fathoms, when an anchor was let go; and, the flood coming in, the water rose, in a very short time, to six fathoms and a quarter.

FROM what has been said concerning the situation of this country; and, still more, from the prospect one has, in going up the river, which is lined on both sides, with thickets and marshes; one is naturally led to suppose, that it must be very unhealthy; and yet, there are the strongest reasons to believe, that the person who should suppose so would form a most erroneous judgment. The natives are, perhaps the most robust and muscular race of men that we meet with any where in India; they are seldom attacked by diseases; and, what is still more to the purpose, Europeans, who have lived here many years, enjoy an uninterupted

interrupted good health. A perſon that has reſided, even for a ſhort time, in Pegu, would alſo join the teſtimony of his own ſenſations to all theſe other proofs of its ſalubrity. Even during the rains, which all over India make the moſt diſagreeable and ſickly time of the year, the air, in this place, is temperate, and has an elaſticity, unknown, at the correſponding ſeaſon, in any other part; which gives vigour to the whole animal ſyſtem, and enables it to ſupport a great degree of fatigue. Perhaps the rapid motion of the tides may account, in ſome meaſure, for this unexpected healthineſs of the climate; at leaſt, I know of no other cauſe to which it can be aſcribed.

CHAP. II.

Deſcription of the Inhabitants — their Perſons — a remarkable Badge worn by the Birmahs — Dreſs — Manners and Diſpoſition — Military Character.

THE inhabitants, as I have obſerved, are of a muſcular make; their ſtature is about the middle ſize, and their limbs, in general, well proportioned. Their complexion is ſwarthy, being a medium between that of the Chineſe and of the Inhabitants of Bengal. In feature, they reſemble the Malays; their face is broad; the eyes, large and black; the noſe, flat; the cheek-bones, prominent; and the mouth, extremely wide. They wear, on the chin, a tuft of hair, of unequal lengths; and ſhave the reſt of the face. Their teeth are always of a jet-black, which, however diſguſting it may be to an European eye, is, among them, eſteemed a great ornament

ornament; and accordingly, they are at very great pains to accompliſh it.*

THEY

* I could not learn at Pegu the method of dying the teeth practiſed there, but the following is a particular account of the preparation uſed in this country for that purpoſe.

To make a BLACK.

Take of the pulp of full grown Myrobalans, - -	20	parts,
Of green Vitriol, - -	3	do.
Of Iron Filings, - -	6	do.
Of blue Vitriol, - -	$\frac{1}{10}$	do.
Of ſmall unripe Myrobalans, -	$\frac{1}{2}$	do.
Of Gum Arabic, - -	1	do.
Of Oil of muſtard-ſeed, -	5	do.

Macerate the Myrobalans for a night in 80 parts of water: In the morning, ſqueeze out the water, and put it on the fire to boil. Pulveriſe the other ingredients (except the oil) and add them to the infuſion while it is boiling. When it acquires a thick conſiſtence, add the oil.

This preparation is ſpread on a leaf of Betel, and applied, at bed-time, to the teeth, where it is ſuffered to remain till morning.

When they wiſh to give it a rediſh tinge, they add to theſe ingredients a certain proportion of *Buckum*; a porous wood of a red colour, which it communicates to water, by infuſion. There

THEY wear various ornaments in their ears, many of them in common with other eaſtern nations; but one that appears to be peculiar to this people, is a thin plate of gold, rolled up in the form of a quill, about the thickneſs of a finger, which is thruſt into a hole made in the uſual part of the ear, large enough to receive it. The foregoing deſcription is chiefly applicable to the *Birmahs*, that is, the natives of Ava, or their deſcendants, who are now very numerous here, as the Government is entirely in their hands. The original inhabitants of Pegu, have faces more nearly approaching to the oval form, their features are ſofter, more regular, and ſeem to expreſs greater ſenſe and acuteneſs, than thoſe of the Birmahs, with

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There are many other formulæ, but the above is ſufficient for a ſpecimen. The baſis of them all, is a vegetable aſtringent combined with ſome preparation of iron.

with whom, in other reſpects, they nearly agree. The Birmahs, however, who pique themſelves on being deſcended from the conquerors, and wiſh to be diſtinguiſhed from the nation they ſubdued, uſe a badge for that purpoſe, which we muſt conclude they value very highly, from the ſufferings they undergo to obtain it. The thigh of every Birmah, including the hip and knee, is of a jet-black, which has a very ſingular appearance; and this mark they receive in their childhood. It is made by the repeated application of an inſtrument with a great number of ſharp points, placed cloſe together, ſomething like that uſed in carding wool, 'till the part is entirely covered with drops of blood. After this, they apply a liquid, of which galls is a principal ingredient. This excites a conſiderable degree of fever; and it is computed by the natives themſelves, that about two children out of five, periſh, in conſequence

of

of the operation. Some perſons of a higher rank, have, inſtead of this, their thighs covered with the repreſentations of tigers, and other wild beaſts, imprinted by a proceſs ſimilar to the former. I would not be meant, by any thing that has been ſaid, to inſinuate that this practice was firſt inſtituted on the conqueſt of Pegu, by the Birmahs; on the contrary, I believe it to be of much greater antiquity; and all I mean to ſay, is, that the accidental circumſtance of its preſerving a ſeparation between them and the original natives of the country, has undoubtedly enhanced its value in their eſteem. It is not eaſy to conjecture what has given riſe to an operation, which occaſions ſo much pain and danger to the perſon who undergoes it; but it is not altogether peculiar to this people; for we meet with practices ſimilar to it among other nations: That which reſembles it the moſt, is the operation of *tattaowing*, uſed by the natives of Otaheite.

THE men have long black hair, tied on the top of the head; over which ſome wear a white handkerchief, in form of a turban, others go with their heads bare and decorated with flowers. They wear about their loins, a piece of party-coloured ſilk, or cotton cloth, which is afterwards paſſed over the ſhoulder, and goes round the body. Thoſe of higher rank have this cloth ſo long as to hang down, over their thighs and legs; which, among the lower claſs of people, are bare. The women have a kind of ſhort jacket, to cover the upper part of their bodies; and the remainder of their dreſs is a piece of cloth, which is faſtened round the loins, and hangs down to the ankles. This is doubled over, a few inches, at the fore part, where it is open, ſo that the thigh is diſcoverd, in walking, thro' its whole length. This mode of dreſs, they tell us, was firſt introduced by a certain Queen of Ava, who did it with the view of reclaiming the

hearts of the men from an unnatural and deteſtable paſſion, to which they were, at that time, totally abandoned; and ſucceeded ſo well, that ſhe is remembered at this day, with gratitude, as a public benefactreſs to the kingdom.

In their behaviour to ſtrangers, they are obliging, and ſhow a degree of frankneſs that one would by no means expect to meet in a nation, whom we have been accuſtomed to look upon as barbarous. They expreſs a great curioſity to ſee the manners of ſtrangers, which makes them often come into their houſes, and obſerve all that is doing, without appearing to be under any conſtraint. They alſo take pleaſure in imitating the dreſs and behaviour of thoſe who come among them, and appear highly delighted when a ſtranger imitates any of theirs. In return, if you go into their houſes, you are received with great hoſpitality; the people are eager to find ſomething that

may

may give you ſatisfaction, and ſeem very happy when you ſhow any marks of being pleaſed. They have none of that ſtrictneſs which diſtinguiſhes the other eaſtern nations; but will themſelves conduct you, with the greateſt alacrity, thro' every part of their dwelling. The merit of their complaiſance is ſo much the greater on this account, that it cannot, in any degree, be aſcribed to fear, as a ſtranger is here entirely in their power, and the people have a very high idea of their own military force and proweſs.

And not without reaſon; for they are in reality, a formidable nation: Numerous, brave, poſſeſſing great ſtrength of body, and capable of ſuſtaining fatigue; they only want a regular diſcipline to render their power truly reſpectable. Their principal weapons are the ſpear and ſcimitar, both of which they handle with great dexterity. But

the uſe of gun-powder is not unknown to them, for they often employ muſkets with match-locks. They are frequently at war with the Siameſe, over whom they have been often victorious. The priſoners taken in theſe expeditions they detain, and employ in the occupations to which they were brought up. Many of the ſhip-builders at Rangoon are Siameſe, who have been taken in war. For carrying any deſperate enterprize into execution, they have a ſet of people, who, very probably have been criminals reſerved for the purpoſe, to whom it is death to return without having effected the buſineſs that they were ſent on. This appears a ſtrange piece of policy, as one ſhould imagine, that thoſe men, whom we cannot ſuppoſe to be bound by any principles of honour, or actuated by any affection for the ſtate to which they belong, lie under great temptations to join the enemy. What means are uſed to prevent ſo probable a conſequence; whether

whether they are accompanied or commanded by men, who are more worthy of truſt, and able to reſtrain them; or encouraged by the hope of rewards on their return with ſucceſs, I have not been able to learn. Be this as it will, it is very well known, that the Birmahs are not ſingular in this practice, which is adopted by many of the other deſpotic powers of the Eaſt.

CHAP.

CHAP. III.

Of the Religion of PEGU—*Its objects*—*Of the Prieſts, or Talapoys*—*Of their Places of Worſhip*—*Anniverſary Feſtivals.*

THEIR Religion bears ſome analogy to that of the Gentoos; particularly in the adoration which they pay to certain conſecrated bullocks, and in their abſtinence from eating beef, or, to ſpeak more properly, from killing cattle in order to eat them; for they differ from the Gentoos in this, that they will ſit down to table with any one, and partake of whatever is ſet before them, without excepting that ſpecies of viand we juſt now mentioned; and if one goes into their houſes, they never fail to requeſt he will eat along with them.

THE *Objects* of their *Worſhip* are numerous, and among the reſt, they pay adoration

adoration to an evil deity, to whom they make preſents after any thing unlucky has happened, in order to appeaſe his reſentment, to which they aſcribe the misfortune.

THE *Prieſts*, the miniſters of this worſhip, are called *Talapoys*, and are eaſily diſtinguiſhed by their dreſs, which conſiſts of a yellow cloth, negligently thrown over their bodies. Their heads are ſhaved and conſtantly bare. This order is not, like that of the *Bramins*, confined to any particular caſt, or tribe, but any man who will confine himſelf to the rules of the ſociety, may become a Talapoy. He is thereby bound to celibacy; but to compenſate for this, he is abundantly ſupplied with all the other enjoyments of life, without any trouble or care of his own. Every morning before the riſing of the ſun, the Talapoys walk in proceſſion thro' the ſtreets, carrying in their hands a box to receive the

the contributions of the people; and many of them are attended by ſervants, with baſkets, for the ſame purpoſe. All the inhabitants wait at their doors, and put into theſe boxes the fineſt rice, and proviſions of various kinds, while the Talapoy takes no notice of them, but walks ſlowly on with his eyes turned upwards, like one whoſe thoughts are employed on concerns of a higher nature, and who looks on ſublunary things as unworthy of his attention. This body of men is very numerous, and has a conſiderable influence in the ſtate. If a man who is in danger of proſecution from the laws of his country, flies to the Talapoys, and they chuſe to give him an aſylum, the miniſters of juſtice dare not touch him there; and even when a criminal is condemned to death, if thoſe prieſts intereſt themſelves in his favour, they can prevent the execution of the ſentence. Thus, among thoſe unenlightened nations, where ſuper-

ſtition

ſtition reigns with unbounded ſway, and where this great truth, that God is a lover of order and not of confuſion, is either totally unknown, or which is equally bad, is neglected; the perſons who as miniſters of his worſhip, and interpreters of his will, hold in ſubjection the conſciences of the people, have always been found to obſtruct the adminiſtration of juſtice, and thus give encouragement to vice, inſtead of conducting men into the paths of virtue. That the impunity which the Talapoys ſometimes enſure to crimes muſt have theſe bad effects, cannot be doubted; and yet, where the Government is ſo rigorous as it is in Pegu, we muſt allow, that ſuch a lenient power, if lodged in proper hands, and uſed with moderation, may often be the means of preſerving a uſeful member to ſociety, by affording an aſylum to thoſe who may have offended againſt the laws, or incurred the capricious diſpleaſure of a tyrant, more thro' ignorance

ignorance than from any ill intention. But, at any rate, let us not treſpaſs againſt that impartiality which is required of every perſon, who undertakes to relate matters of fact, by leaving the reader impreſs'd with an idea that the Talapoys extend their protection only to the guilty: No! be it ever remembered to their honor, that they have often received into their houſes, and treated with the greateſt hoſpitality ſtrangers, who have ſuffered ſhipwreck on their coaſts. Beſides theſe, their is alſo a ſociety of Prieſteſſes, or female Talapoys, who undergo the ſame tonſure, wear the ſame habit, and are enjoined celibacy as well as the others. It is curious to obſerve the agreement which ſubſiſts, in many circumſtances, between thoſe prieſts, and the clergy of the Romiſh church, eſpecially when they were in the plenitude of their power, two or three centuries ago. It would be ſuperfluous to trace the particular

inſtances

instances, as they must be obvious to every reader.

THEIR places of worship, as well as those of the Gentoos, are called Pagodas; but they differ in form from those that we meet with in other parts of India. To give an idea of the whole, it will be sufficient to describe, in a few words, the *Golden Pagoda*, which is the most remarkable, and stands about three miles from Rangoon, on an eminence, to which you ascend by a flight of stairs. The Pagoda is a round building, or rather a Polygon with a great number of sides, about thirty feet high, terminated above by a round spire of a very great height, which ends in a point, but differs from a cone in this respect, that a line drawn on its surface, between the apex and base, is not a straight one, but forms a curvature inwards, so that the whole approaches to the form of a speaking trumpet. This spire is covered

with gold, from which the Pagoda takes its name; and at the top is a ring, round which are hung a number of bells, that make a continual jingling noiſe, by the agitation they receive from the wind. The building below is hollow, and there is one paſſage which leads into it; but this is ſhut up by an iron gate, which is only opened when ſome religious ceremony is to be performed within. Round the building are placed, on the ground, a number of figures, cut in ſtone, repreſenting wild beaſts, of enormous ſize. Cloſe to this Pagoda is another, ſimilar to it, but inferior in ſize; and no perſon is allowed to come within a certain diſtance of theſe, without pulling off his ſhoes. In the neighbourhood of the eminence on which the two large Pagodas ſtand, there are many ſmall buildings of the ſame form, encloſed with iron rails, and the roofs of theſe alſo are covered with gold. We at firſt ſuppoſed them

to be tombs, from their number, and the ſmallneſs of their dimenſions; but the inhabitants aſſured us of the contrary, and ſaid, they were ſervants, or attendants to the great one. The houſes of the Talapoys are alſo, moſt of them, at a ſmall diſtance from the Pagoda. Two great feſtivals are annually ſolemnized at this Pagoda; the firſt and principal one is on the day of the full-moon immediately following the vernal equinox; and the other, on that full-moon which happens in the month of Auguſt. Multitudes of both ſexes flock from all quarters to the celebration of theſe, particularly of the firſt, to which they tell us, there often come viſitors even from the confines of China. Cloſe to this place is a pond, the water of which, the natives believe to have a great efficacy in the cure of diſeaſes.

CHAP.

CHAP. IV.

Of the Government of PEGU—*Its form*—*Regulations of the Police*—*Of the four principal Magistrates*—*The Meoon*—*The Reoog*—*The Cheekaw*—*The Shabundar*—*Of the dignity and power of the King of Ava*—*History and Character of the present King.*

IN the Government of this country, we see despotism prevail in its full extent, and despotism too of the very worst kind, for the inhabitants are under the absolute power of a set of petty tyrants, who are themselves nothing more than slaves to the King of Ava. As they have little or no emolument, except what they can raise by extortion, it is exercised in the most unlimited manner. They take cognizance of all disputes between individuals, that come to their ears, without the case being laid before them by either of the parties; and on

on whatever ſide the cauſe is determined there is a never failing charge brought in againſt both, for *juſtice*, as they expreſs it; and this price of juſtice, is often three or four times greater, than the value of the matter in agitation. An inſtance of this kind fell under my own obſervation, in a trivial diſpute, which happened between two Engliſh Gentlemen, when the Judges condemned each party to pay triple the ſum conteſted, for juſtice, which neither of them had ever thought of ſeeking at ſuch a tribunal. Yet, however abſurd this may appear, it is, perhaps, nothing more than a prejudice, ariſing from the force of habit, that makes us look with contempt and indignation on thoſe mercenary orders of juſtice, and yet feel no ſimilar emotions, when we ſee, in a country famed for the wiſdom of its Government, a poor man, by appealing to the laws of that country, in a cauſe where equity is plainly on his ſide, reduced

duced to ruin, merely becauſe his antagoniſt is rich. But the inconveniences that this Government labours under are not only thoſe of deſpotiſm, the unhappy ſubjects feel thoſe of anarchy too. There are about twenty perſons concerned in the Government of Rangoon, who, though one is ſubordinate to another, and though matters of the firſt conſequence are determined in a council of the whole, can ſ ſeparately; and any one member of this body can, by his own authority, give out orders, which no inhabitant of Pegu dares to diſobey. Theſe orders may be contrary to the ſenſe of the whole body, in which caſe they are, indeed, reverſed in council; but then, there are inſtances, and I myſelf obſerved one, * of ſuch orders being

* The caſe was this: A black inhabitant of Madras, ſeveral years ago, had contracted debts, to ſuch an amount as obliged him to leave that place; and he choſe to retire to Pegu, where he was reſident when

being, notwithſtanding, repeated, more than once, by the ſame perſon, and obeyed,

when the author arrived there. On his abſconding, a ſentence of execution was paſt, in the Mayor's Court, againſt his goods, and among theſe, a ſhip then lying in the roads, which was accordingly ſold for the benefit of the creditors. She became the property of an Engliſh Gentleman, who made a voyage in her to the eaſtward, and on his return, put into Rangoon, a little before the author's arrival there, to purchaſe a cargo of wood, and give the veſſel ſome neceſſary repairs. The man, to whom ſhe had formerly belonged, laid claim to her, and on application to one of the Magiſtrates, (I believe the Cheekaw) procured an order to ſtop from working, the artificers, who were then employed in refitting the ſhip. The owner of the veſſel, on repreſenting the caſe to the Council of Rangoon, got this order immediately reverſed, and the artificers were again ſet to work; but very ſoon obliged to ſtop, by a repetition of the former order, which was again reverſed by application to the Council; and this farce was acted over and over, about ſix or ſeven times in the courſe of a month, to the great detriment of the owner, who had the mortification to ſee veſſels, that had arrived after his, diſpatched long before her. It is true, the allowance of theſe vexatious proceedings may be aſcribed,

ed, each time, till they were again reversed; nor was any redress obtained by the party aggrieved, or any effectual measures taken to prevent such a contempt of authority for the future.

YET, bad as the government of this country is in many respects, we meet with some circumstances in the regulation of their police, which may deserve the attention, perhaps the imitation, of more enlightened nations. There is here a body of men always ready to appear in arms on the least alarm, so that if any tumult arises, it is quelled immediately. They are also useful for another purpose. From the nature of the materials

cribed, less to the want of power in the Council of Rangoon to prevent them, than to their desire of extorting money, or some such corrupt motive; but this will make no material difference in the condition of the subject, to whom, if he suffers oppression, it is exactly the same, whether that oppression arises from the impotence or the corruption of the Government, under which it is his misfortune to live.

materials of which the houſes in Rangoon are conſtructed, accidents from fire are very common; and when ever this happens, the people above mentioned (who from this have got the name of *Fire-men*) are inſtantly aſſembled to extinguiſh it. In ſhort, their office is much the ſame with that of watchmen among us, but with this difference, that the former execute their office much more effectually than the latter: For we have never heard of rioters being able to overpower and beat the watch at Rangoon, though nothing is more common with us than ſuch adventures. We ſhall preſently have occaſion to ſpeak of the ſtrictneſs with which the laws are enforced in Pegu, and of their great efficacy in reſtraining the inhabitants, even from vices to which they had contracted the ſtrongeſt propenſity, from long habitude, before thoſe laws which prohibit them were made.* But, it may

* Page 55.

not be amiſs juſt to mention here an inſtance, that places in a ſtriking point of view, the vigour, with which all meaſures regarding the Police are carried into execution in this country. It is well known how incorrigible and impatient of reſtraint an Engliſh ſeaman is, eſpecially when juſt landed, with his pockets full. In ſuch a caſe, we know, it is no eaſy matter to reſtrain him from exceſſes, even in Europe, where he is perfectly aware that the laws will be put in execution againſt him. It muſt then be ſtill more difficult where he thinks he has got among naked ſavages, and has been for ſome time accuſtomed to a country where the inhabitants are terrified at the very ſight of a European; which is literally true with regard to thoſe parts of India, where our principal ſettlements are formed. Yet, we have ſeen, at Rangoon, that the crew of an Engliſh veſſel,* in number about

* The *Earl of Dartmouth*, Indiaman; loſt on the iſland of *Carnicobar*, on her paſſage, from Madras homeward.

fifty, who were carryed there after having ſuffered ſhipwreck, notwithſtanding they had treated their own officers with contempt, and, totally diſclaiming their authority, had plundered the wreck of many valuables jewels, were very ſoon taught to behave themſelves quietly; and from that time, while they continued there, which was for the ſpace of about two months, they never were the authors of any riot or diſturbance.

THE principal magiſtrate in this place is the *Meoon*, who preſides in Council, and is, indeed, in great meaſure arbitrary there; as I believe, there is hardly an inſtance of any point being carried againſt him. He can give abſolute orders about public works, or the employment of public ſtores. The preſent one is of the blood royal of Ava; but whether this is a neceſſary circumſtance or not, I cannot pretend to determine.

mine. The inhabitants look up to him as to a deity; and ſuch is their veneration for his perſon and office, that no one is permitted to come into his preſence without taking off his ſhoes. If you are permitted to ſit, it is on the ground, where you muſt keep your face turned towards this petty monarch, and above all things, be careful not to preſent to him the ſole of your foot; ſo that your poſture is not a little inconvenient. Yet, this man, when he goes to the Court of Ava, which he is obliged to do once a year, is treated by the ſovereign with no more regard than the meaneſt ſlave; and muſt, if required, perform the moſt menial offices about his perſon.

The perſon next to him in the Government of Pugu, is the *Reoon*. His particular office, independantly of his being the ſecond in Council, ſeems to be the adminiſtration of juſtice; as com-

plaints

plaints are generally laid firſt before him; though when doubts ariſe, or the matter is of greater conſequence than uſual, the other members are called to give their ſentiments upon it.

THE third Officer is the *Cheekaw*, of whoſe peculiar department, if he has any diſtinct from his ſeat in Council, I know nothing; and,

THE fourth is the *Shabundar*, who preſides over the cuſtoms on goods exported or imported, and over every thing that relates to ſhipping, arrived or ſailing from the Port. When a veſſel comes off the bar, it is uſual to ſend a boat up to town for a pilot, and the Shabundar is the perſon applied to for that purpoſe. When ſhe arrives, it is required to deliver a liſt of her cargo and ſtores to the ſame perſon; his officers are put on board to prevent any contraband trade; and when ſhe is ready to depart, he orders

ders a pilot to conduct her down the river. A pilot who ſhould carry a ſhip out without this order, would expoſe himſelf to the ſevereſt puniſhment. The preſent Shabundar is an Armenian; and indeed, a foreigner is generally pitched on for this office, becauſe, moſt probably, none of the natives are qualified for the taſk. All public orders are made out in the name of theſe four principal Officers.

FROM what has been ſaid of the reſpect that is paid to theſe men, and of their inferiority to the King of Ava, we may judge of the high veneration which that monarch is held in by his ſubjects. And indeed, they look on him as the greateſt of men, or, perhaps, ſomething more than human. But, it is a truth, eſtabliſhed both by reaſon and experience, that an arbitrary throne is far from being the moſt ſecure. There are no laws to give it ſtability, no conſtitution to

guard

guard its rights. The pillars which ſupport it are mere brutal force, and the dread of a tyrant's vengeance. When theſe prove unable to reſiſt the torrent of indignation that takes its riſe from the diſtreſſes of an injured people, the whole fabric is overturned in an inſtant. Another reaſon why a deſpotic crown totters on the head of its owner, more than any other, is this, that if a competition ariſe, the body of the nation has neither any intereſt in the diſputs, nor any certain rule to determine its choice. This we ſee exemplified in the kingdom of Ava; which, in the ſeven months immediately preceding our arrival at Pegu, had been ſubject to three different ſovereigns, two of whom were depoſed and murdered, by their relations, who aſpired to the throne. The preſent King is uncle to the former, whom he has put to death from theſe ambitious motives. He has baniſhed from his Court all thoſe who held any office under

der his nephew; in the number of whom is the Reoon's eldeſt ſon, who filled a place of great honor about the perſon of the late King. After being wounded fighting in his defence, he was obliged to ſeek his own ſafety, for a while, in concealment; is now rendered incapable of any employment, and reduced to a level with the meaneſt of the people. His father ſided with the uſurper, and came down with a body of armed men to eſtabliſh his authority in Pegu; for which ſervice he has been rewareded with the important office he at preſent holds in that province: And though the eldeſt ſon is now reſtored to his father's houſe, yet all the train of attendants, and all the reſpect, that he was naturally entitled to, by his birth-right, are become the portion of his younger brother.

THE uſurper, ſince his acceſſion to the throne, has eſtabliſhed ſome new regulations,

regulations, or rather enforced ſome old laws, which had fallen into diſuſe, of ſuch a nature as would lead one to think that he has turned devotee, or, at leaſt, finds it convenient to wear the maſk of hypocriſy, to palliate, in the eyes of the world, the violence he has done to the rights of loyalty, of nature, and of humanity. One of theſe prohibits the killing of beef, which is founded on the religious worſhip paid, by the Gentoos, to the Ox; and it is the only circumſtance in which we can trace a reſemblance between their religion and that of the Birmahs. The ſecond forbids the uſe of wine, or ſpirituous liquors of any kind, under no leſs a puniſhment than death itſelf. This laſt regulation has been attended with very good effects, as the Birmahs were formerly very much addicted to drunkenneſs; but with ſuch ſtrictneſs are puniſhments inflicted here, that not an inſtance of intoxication is now to be ſeen; if any one of them is

prevailed on to taste liquor, he is at infinite pains to remove the smell from his mouth, by every means in his power.

CHAP. V.

Some Account of the Laws.—Of Punishments.—Trial by Ordeal.—Laws regarding Marriages, and Debtors.

HERE we are naturally lead to ſpeak of the laws, but this is a ſubject which it is impoſſible for any perſon, from a ſhort reſidence to obtain much knowledge of; and beſides, the only law, properly ſpeaking, that exiſts here, is the will of the prince. However, there are certain ancient cuſtoms, which are obſerved as general rules, when they do not come in competition with this ſovereign will; and I ſhall endeavour to communicate whatever knowledge I have been able to pick up concerning theſe.

THE end of all laws is the prevention of crimes, but among the means which may be uſed for attaining this end, there

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are ſome, which, though very powerful in themſelves, have ſo much injuſtice in their nature, that the more civilized nations have rejected their uſe. I mean, thoſe puniſhments, which, altho' the offender himſelf may have got beyond the reach of the law, yet touch him in his neareſt concerns, his family, and relations. This principle has its influence, at preſent, even in our own laws; by which a young perſon, born and brought up in affluence, is reduced, without any crime of his own, to the loweſt ebb of miſery and want, becauſe his father has been guilty of high treaſon. But among us, however much the crime of one perſon may affect the *fortune* of another, it can expoſe to *perſonal ſuffering* no one but the delinquent himſelf; but, in Pegu, where the nicer principles of juſtice and humanity are leſs attended to, the mode of puniſhment we have been talking of is exerciſed in its greateſt extent. If a perſon

commits

commits a capital crime, and eſcapes before he can be brought to puniſhment, his wife, his children and his neareſt relations are put to death without mercy.

When a caſe occurs where the evidence is ſo equal on both ſides that the judges cannot determine which party is in the right, there is a kind of *Ordeal* preſcribed, for diſcovering the truth. This kind of trial is founded on the belief a juſt and all-mighty being, who will, they think, certainly interpoſe in ſuch doubtful caſes, for the protection of innocence and the diſcovery of guilt. The earlieſt inſtance of it that we meet with in hiſtory, is the practice ordained in the Moſaic law, for determining the guilt or innocence of a woman ſuſpected by her huſband of adultery, and very minutely deſcribed in the book of Numbers, chap. v. In this caſe, there was a particular interpoſition of Providence for *the diſcovery of guilt*, as the water

water which was given the woman to drink, could not, from any natural cauſe, have produced the effects that are there related. In many caſes, on the other hand, the ſupernatural power was ſuppoſed to be exerted in the behalf of *innocence*, and the laws of nature to have their uſual courſe, if the perſon ſuſpected was guilty. Of this kind is the ſtory of the veſtal who dragged a ſhip up the Tiber, to prove her virginity; and in the ſame claſs we may place the trial uſed among our anceſtors, in which the party accuſed was to walk, blind-folded and bare-footed, acroſs a number of red-hot plough ſhares, laid parallel to one another, at unequal diſtances, and the proof of innocence was his eſcaping unhurt. But there are other caſes, where it is certain that a crime has been committed, and we only want to diſcover the author of it. Where there were no circumſtances that limited the ſuſpicion to a ſmall number, the ancients uſed,

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for coming at the truth, a method, which depends on the ſame principle with all the others, I mean the caſting of lots, which we ſee exemplified in the 7th chap. of Joſhua. Of nearly the ſame nature is a practice in uſe, at this time, among the natives, in many parts of Hindoſtan. When ſomething has been ſtolen, and the thief cannot be diſcovered, all the perſons ſuſpected are made to chew a quantity of raw rice, when from their method of doing it, or its effect on their teeth and gums, their guilt or innocence is ſuppoſed to be diſcovered: And, the perſuaſion, which the perſons themſelves, who are ſuſpected, entertain of its efficacy, has often, in reality, betrayed their guilt. Either of theſe methods might alſo be uſed, where the ſuſpicion lies only between two perſons; but, in theſe caſes, we find mention made of ſeveral others. In particular, we muſt refer to this head, the practice ſo frequent a few centuries ago,

ago, of judicial determinations by ſingle combat, and of the ſame kind is the trial now uſed in Pegu. The two parties are obliged to dive into a pond ſet apart for that purpoſe; when he who can remain the longeſt under water is pronounced innocent, and ſentence paſt in his favour. The practice appears to be, and certainly is, in itſelf, abſurd; as the proof of innocence is reſted on a man's ability in an art which depends on his corporeal powers, and is to be acquired by frequent exerciſe; but yet, were we to grant the principle before-mentioned, on which it is founded, it would be perfectly juſt; and it is, undoubtedly, quite as much ſo as the method that was uſed, all over Europe, in the days of Chivalry. For if an expert diver may now eaſily prove his innocence at Pegu, a vigorous combatant enjoyed the ſame advantage, not long ago, in Europe.

THEFT is always punished with death. The moſt common way of executing a capital ſentence is beheading, which they perform, very dexterouſly, with a ſabre, while the criminal is in a ſtanding poſture.

A FOREIGNER may marry one of the natives, on which occaſion, he pays a certain ſtipulated ſum to her parents; but, if he leaves the country, he is not permitted to carry his wife along with him: So ſtrict is the law, in this particular and ſo impoſſible it is to obtain a diſpenſation from it, that ſome men who have had a great affection for their wives, have been obliged, on their departure, to carry them ſecretly away in jars, which were ſuppoſed to be filled with water. However, if the ſtranger, on going away, leaves a ſufficient allowance to maintain his wife, and returns in the ſpace of three years, he can claim her again; but if he prolongs his abſence beyond

that period, she is at liberty to marry another.

When a man is unable to pay his debts, the creditor acquires a property in his person, and may sell him for a slave, detaining from the price as much as the debt amounted to. Hence it comes, that a man, when he purchases a wife, is obliged, besides the original price, to pay all her debts, unless he would chuse to resign her person into the possession of her creditors.

CHAP.

CHAP. VI.

State of the Arts in — Language of the Birmahs — Manner of Writing — Their

THERE is no circumſtance that enables us to judge of the advances that a nation has made towards civilization, better than a knowledge of the progreſs which the arts have made among them; nor is there any thing that has a greater effect on the manners and cuſtoms of a people. However, a very ſhort diſcuſſion will ſuffice for this part of our ſubject, for it muſt be owned that all the arts, except one or two, which have probably owed their improvement to Europeans, ſince they began to viſit this country, are in a very rude ſtate in Pegu; and we may venture to ſay that this will long continue to be the caſe, as the cultivation of arts is not eſteemed an honorable employment; every

every idea of that kind being annexed ſolely to the profeſſion of arms.

THE firſt employment of mankind, in every age and country, that could be called an art, has been the culture of the earth. As ſoon as ſocieties began to be formed, and men, tired of the wandering life they had formerly led, looked out for fixed habitations, they quickly found that the ſources from which they had before derived their ſubſiſtence, that is, the fleſh of wild animals killed in the chace, and the ſpontaneous fruits of the earth, were inſufficient to maintain them, now that their numbers were increaſed, and their ſituation more confined. Hence they were obliged to have recourſe to the breeding of tame cattle (the paſtoral life) and to the increaſing of thoſe productions of the earth which they found beſt ſuited for nouriſhment, by *Agriculture*. But, though neceſſity made this the firſt art which employed their

their attention, yet it has always been among the laſt in being brought to perfection. For this requires an intimate acquaintance with the operations of nature in the production of vegetables, which cannot be obtained but by long and accurate obſervation; a multitude of facts muſt be collected, and the reaſoning faculty muſt have been improved by long exerciſe, before thoſe facts could be applied to uſeful purpoſes. Beſides, it has happened, unluckily for this art, that it has been very late in becoming the object of attention with men who were capable of improving it on rational principles. Even among the enlightened nations of Europe, after philoſophy had been applied with ſucceſs to almoſt every other art, we ſee it was a long time before men of ſcience turned their enquiries to the improvement of agriculture. Of its ſtate in Pegu very little can be ſaid. It is entirely confined to the culture of rice, but yet,

in this ſingle branch of the art, we cannot obſerve without ſome degree of ſurpriſe, that thoſe people, however ignorant we may eſteem them, have long known and practiſed an operation, to the good effects of which we have, till very lately, been ſtrangers; I mean the tranſplanting of grain. As ſoon as the rice is ſown, they take care to cover the ground three or four inches deep with water, through which the blade ſprings up, and it is ſoon after tranſplanted into another field, where it is ſuffered to grow and ripen. The ſame method is practiſed in all other parts of India.

THE next article that comes to be conſidered is that of cloathing. The materials employed in Pegu for this purpoſe are ſilk and cotton. Though hemp and flax are produced in ſeveral parts of India, yet I have never heard of either being employed as articles of cloathing; and as to wool, it is not a product of any

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of the warmer climates. This covering, ſo comfortable and ſo neceſſary to animals in the frozen regions of the north, would be a burden inſupportable in the Torrid Zone; and therefore nature, like an indulgent parent, ever attentive to the exigencies of her children, has cloathed the ſheep in thoſe countries with hair. This is evidently the final cauſe of the difference we obſerve in the cloathing of ſheep in different climates, but it is alſo worth while to enquire for the efficient cauſe of this appearance, for it is a certain fact that the change under conſideration is the natural and neceſſary effect of removal from one climate to another. The enquiry is curious and may be uſeful, but as it would lead us too far from our ſubject at preſent, I ſhall reſume it in a diſſertation by itſelf.

THE natives of Pegu have not only the art of making cloth, which has a firm texture, of each of theſe materials ſeparately,

separately, but they often combine them both in one piece, and they dye the thread used for weaving, of various colours, so that the cloth made in this manner very much resembles that worn in the Highlands of Scotland, usually known by the name of Tartan. And of this kind of cloth those garments are made which are worn by the men over their shoulders. But the only cloth manufacture in Pegu that is valued by foreigners is that of towels, which are esteemed for a roughness, a kind of knap, that is peculiar to them.

After men have provided for their food and cloathing, their next object is to secure a habitation that may defend them from the inclemency of the weather. Hence the next art that calls our attention is *Architecture*. From what we before said of the houses in Pegu, it may be concluded that this art is yet in its infancy there, and likely so to continue

tinue for a long time; for it never makes a rapid progreſs in a country where wood is the principal material for building. In Pegu there are no buildings of ſtone except thoſe conſecrated to their worſhip; and theſe are of that form which appears to me to have been the moſt ancient of any, that of a pyramid or cone. The ſimpleſt idea, and that which would moſt naturally occur to mankind, juſt emerging from the ſavage ſtate, for the conſtruction of their firſt huts, is that of three or four ſticks fixed with one end in the ground at ſome diſtance from one another, ſo as to include a ſquare or triangular area, tied together by the other ends, and covered with ſtraw, leaves, or ſome other materials of that kind. This would form a pyramid; and the ſame ſhape would naturally be given to the firſt buildings of ſtone, before the properties of the arch, or the uſe of pillars in architecture, came to be known. And accordingly, we find that this was the

form of the moſt ancient edifices we know, which were built while the art was yet in its infancy, I mean the pyramids of Egypt. For I cannot agree with a certain learned author,* in thinking

* The Preſident Goguet, in his Origin of Laws, Arts, &c. (Part II. Book II. Chap. 3.) quotes a paſſage from Pauſanias, deſcribing an edifice built by Mynias, King of Orchomena, to ſhut up his treaſurers. This edifice was a ſort of rotunda, a little flatted. All the building reſted on a ſtone, which was the centre of the arch. It ſerved for a key to the whole work, and ſupported all the parts. The whole monument was of marble. It is reckoned by Goguet to have been built about ſeventy years before the taking of Troy. He ſays we muſt place it in the infancy of the arts among the Greeks, and condemns the judgment of Pauſanias who thinks it worthy to be put in competition with the pyramids of Egypt. Now I cannot help thinking, that notwithſtanding it fell infinitely ſhort of theſe in point of ſize and durability, it ſhews the art to have made a greater progreſs than when they were built. For thoſe who conſtructed this edifice, muſt have thoroughly underſtood the properties of the arch, which is one of the moſt important diſcoveries in architecture, and cannot have been made till the art had advanced very far towards perfection. The ſame author, in another part of his work, ſeems to allow the juſtice of this remark. Part III. Book II. Chap. 2.

that buildings ſo incommodious in their conſtruction, can afford a proof that the art had arrived at any great perfection; though their ſize and ſolidity are monuments of the power of the monarch by whoſe orders they were erected. What knowledge of this art the natives of Pegu actually poſſeſs may be collected from the deſcription formerly given of the Golden Pagoda, which is the only conſiderable edifice we meet with in the country.

In the ſame Pagoda, and the ſmaller ones round about it, we find a ſpecimen of the ſkill which the natives have in *Metallurgy*, at leaſt in one branch of it, the working in gold. As this is generally found in its metalline ſtate, it muſt have been the firſt diſcovered of any; and we ſee, in the inſtance before us, that the natives of Pegu are no ſtrangers to its wonderful ductility, nor to the application of that property to uſe-

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ful purpoſes: For, from the great extent of thoſe buildings, the roofs of which are covered with this metal, we muſt naturally conclude that covering to be very ſuperficial; and according to the beſt information I could obtain, thoſe roofs have only a very thin coat of gold. They alſo know very well how to work in *Silver*, and they have the art of covering utenſils made of a particular kind of earth, however irregular their form may be, with thin plates of that metal, ſo as to be taken for ſolid ſilver, till their lightneſs diſcovers the miſtake. They are now acquainted with the method of working in *Iron*, but as that metal is not obtained from any mines in the country, I muſt look on this as one of the arts that have only been introduced at Pegu ſince the arrival of the Europeans there.

THEY are very well acquainted with the arts of *Ship-building, and Navigation*;

on; but in what meaſure they are indebted to ſtrangers for their knowledge in theſe reſpects, it is hard to determine. As the wood proper for the conſtruction of ſhips is found here in greater plenty than any where elſe, Europeans often repair to this place, for that purpoſe. But, from whatever ſource the inhabitants may have derived their ſkill, it is certain that they have now among them excellent carpenters; and that their own ſhips, managed by crews who are natives of the country, viſit all the ports in India. The only peculiarity about their veſſels, is the ſubſtance of which the rigging, of every kind, is made. This is the bark of a tree, and the ropes made of it are very ſtrong, but much leſs flexible than thoſe made of *Coir*, or the fibrous ſubſtance that incloſes the cocoa-nut, which is well known to be uſed for this purpoſe in all other parts of India.

THE language of the Birmahs abounds with a nasal sound, which has a disagreeable effect on the organs of one who hears it for the first time; but this gradually becomes familiar, and then, you can perceive that the frequent occurrence of liquids and vowels produces a degree of softness, which is by no means unpleasing. They seem to be fond of compounding words, in which, I doubt not, one thoroughly acquainted with the language would perceive a great deal of regularity: For example, in these words, *Lay-a*, hand; *Lay-maa*, thumb; *Lay-chnew*, fore-finger; *Lay-Lay-a*, middle-finger; *Lay-pfegua*, ring-finger; *Lay-pfan*, little-finger; the radical word seems to be *Lay-a*, and the others to be compounded from it, by the addition of words, which probably relate to the situation or use of the different fingers.

The characters are written from left to right, contrary to the practice of most

eaſtern nations, and have all a circular form, ſome being confined within the limits of the line, while others project above or below it, or both. This writing is commonly performed on *Cajans*, the leaves of the toddy-tree, by means of an iron-pen with a ſharp point, and in this way all public orders are written: But, beſides this, they have a black paper made from the bamboo, on which they form the characters, with a pencil, made of a ſtone of that kind called *ſteatites*, which has exactly the appearance of white bees-wax; and theſe characters may be rubbed out with a wet cloth, leaving the paper fit to be uſed again in the ſame manner.

THEY are fond of Muſic, which makes a great part of their entertainments; and there is a ſweetneſs in their's, that one would hardly expect to meet with among a people who have made ſo ſmall a progreſs in civilization.

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Their inſtruments are principally of the ſtringed kind; one is like the guitar in form, and is uſed in the ſame way; another has four ſtrings, and is played on with a bow, like a violin, which, except that it is narrower, it reſembles in ſhape.

CHAP. VII.

Of the Product and Commerce of PEGU—*Trade of Teak-wood*—*Tin*—*Bees-wax*—*Gold*—*Nitre*—*Areca*—*Cachow*—*Petroleum*—*Grain*—*Animals*—*Fruit*—*Money*—

THE principal object of Europeans who frequent this port, is the trade of Teak-wood, which is produced in greater plenty, than in any other part of India. This is a tree which grows to a very conſiderable ſize, and in its texture, excepting that it is more flexible and not quite ſo hard, reſembles the Oak. It is of the moſt univerſal uſe, all over India, not only in making of furniture, but, more eſpecially, in the conſtruction of ſhips; and it has this advantage over every kind of wood employed in Europe for that purpoſe, that it is much leſs corruptible in the water. Accordingly we find that veſſels built of this wood

laſt much longer than any others. But, altho' this timber abounds more, and is cheaper, here than in other places, yet it is not of the beſt quality; for, from the moiſture and richneſs of the ſoil, it grows up faſter, and conſequently acquires leſs ſolidity than in parts which are dry, bleak, and expoſed to the force of the wind. And this is the reaſon why ſhips built at Bombay, where they are ſupplied with wood from the Balagate mountains, are leſs ſubject to decay than thoſe conſtructed at Pegu.

TIN and Bees-wax are alſo articles of commerce. The former, in particular, is a very conſiderable one. Gold is produced in no contemptible quantity, but the exportation of it is not allowed, nor is it uſed, among the people, for money. A little is employed for adorning their perſons; but the only great conſumption of it is in the decoration of their places of worſhip. The ſame prohibition

hibition is extended to *ſalt-petre*, which might be prepared in abundance, if permiſſion could be got to export it. The country produces, in plenty, the *Areca* Nut, and *Cachow*, which is prepared from a plant of the Mimoſa kind (by a proceſs very minutely deſcribed in the London Medical Obſervations and Enquiries*) and, as well as the former, is chewed by the natives of India, along with their Betel. There is found here, ſwimming on the ſurface of the water in certain wells, a kind of Petroleum, or Naphtha, which is uſed, like oil, for burning, and alſo for making unctuous compoſitions, for paying the ſides of veſſels.

THIS country is very plentifully ſupplied with all the neceſſaries of life. Rice is produced in abundance. The fruits are much the ſame with thoſe in Bengal; ſuch as pine-apples, water-melons, plantains, &c. They have

* By Mr. James Ker, Surgeon in the Company's ſervice.

great quantities of honey, but of a ſtrong taſte, which is not very agreeable; and it is ſaid, if uſed too freely, to produce intoxication. They have plenty of poultry and game, particularly deer and wild hogs. The foreſts abound with wild elephants, buffaloes and tigers; but, if we may believe the report of the natives, there is not a ſingle jackall to be found in the country, which is a ſingular circumſtance, when we conſider in what numbers they are found in all other parts of India. They have a ſmall breed of horſes, which are much eſteemed for their hardineſs and patience of fatigue. Their head is ſomewhat large and thick, their mane and tail buſhy. The natives from habit, manage them with eaſe, tho' they are naturally hard mouthed, and the bridles they uſe are but indifferently calculated for the purpoſe. Their method of riding appears to us ungraceful; they uſe ſtirrups, which are ſo ſhort, that the thigh is nearly

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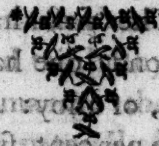
horizontal, or rather, the knee a little elevated, and the calf of the leg is applied to the horſes ſide.

THE principal money of this country is ſilver, which is not coined, but paid by weight. The ſmalleſt denomination is the *Tycal*, one hundred Tycals make one *Viſs*; and theſe are uſed in weighing goods as well as money. But, another circumſtance to be attended to, is the purity of the ſilver, of which there are three degrees, eſtabliſhed by law, or by cuſtom; the 25 per cent. the 50 per cent. and the 75 per cent. The firſt has one fourth part; the ſecond, one half; the third, three fourths, of alloy: And one Tycal of twenty-five per cent. ſilver, is eſteemed equal, in value, to the Bengal Sicca Rupee. This diverſity in the fineneſs of the current money, renders it impoſſible for a ſtranger to receive it in payment, without being ſubjected to continual

nual impoſition; and therefore, all money matters are conducted by a particular ſet of men, who are anſwerable for the quality of the ſilver, which they receive on account of their employer, and are thereby entitled to a certain allowance per cent: For the payment of ſmaller ſums, they uſe money of lead, which is weighed in the ſame manner as the former.



CHAP.

CHAP. VIII.

Of the Treatment of Foreigners who Trade to Pegu—Reaſons for the Conduct of the Birmahs in this reſpect—Propoſal for putting the Commerce on a better footing than at preſent.

SHIPS that frequent this port, on purpoſe to trade, meet with a treatment, which, in many cricmſtances, is extremely mortifying. As ſoon as they come to anchor, the guns and rudder are carried on ſhore, and not delivered again, 'till the buſineſs is concluded, and the ſhip has obtained permiſſion to depart. It frequently happens that difficulties are thrown in the way, by ſome individual in power, which detain the trader much longer than would be neceſſary to finiſh all his commercial tranſactions; and beſides, he is often obliged to bear, with patience, becauſe without any proſpect of redreſs, the moſt ſhocking

ſhocking perſonal indignities. As this behaviour has rendered the trade of Pegu much leſs conſiderable, than it otherwiſe would have been; and retarded the advancement of the country, both in richneſs and civilization; it will, doubtleſs, appear to be very impolitic; and yet, if independence is the greateſt good that a nation can enjoy, we muſt confeſs their preſent conduct to be the wiſeſt they could have purſued, as being the beſt calculated to preſerve that invaluable poſſeſſion. Any man who is acquainted with the means by which the European powers have obtained their eſtabliſhments in Hindoſtan, will be convinced of the truth of this aſſertion. Under the pretence of trade, they obtained permiſſion from the ſovereigns of the diſtricts they viſited, to build factories and forts, and to keep in pay a body of troops, both which they ſtrengthened, and augmented by degrees, under various pretexts, till they reduced to a ſtate of dependeuce

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thoſe very princes, to whoſe indulgence they were indebted for all their poſſeſſions. Is it then at all ſurpriſing that the Birmahs ſhould be unwilling to encourage an intercourſe, which they have ſeen to produce ſuch fatal effects, and rather chuſe to reſign the advantages they might derive from an extenſive commerce, than endanger their exiſtence as an independent people? Happy nation! who are contented to enjoy the wealth which nature has, with liberal hand, beſtowed on your ſoil; and know not the deſire of foreign riches, and foreign luxuries, which had tempted others to relinquiſh the more ſubſtantial bleſſings of liberty and independence. May you long continue to preſerve, with jealous care, this your moſt precious birth-right, and reject, with diſdain, the moſt ſplendid allurements, if they tend, in the leaſt, to put it in danger. Such may be the language of the philoſopher, who ſtiles himſelf a citi-

zen of the world, but the member of a commercial state, has different sentiments. And juster sentiments his certainly are, in the present instance, for though the Birmahs may boast a national independence, yet personal freedom is a stranger to every individual, except the King, if indeed he can be accounted free, who is in continual apprehension, from the cabals of his nobles, and the just resentment of his people. Our citizen, then, will enquire what advantages his nation may derive from an intercourse with this people, what sources of wealth may flow from their trade, and whether, in time of war, his country can strengthen herself by their alliance, or procure from them stores, for the equipment of her fleets and armies. He will next examine the probability there may be of overcoming their repugnance to the commerce of strangers, and endeavour to find the best means for effecting this end.

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LET us now consider the subject a little in this view. And here, the circumstance that presents itself first to our attention, is the trade of wood, which is so much the more important on this account, that it is not only a considerable branch of commerce in itself, but is absolutely necessary to the carrying on of all the others. Pegu is the only source, to the eastward of *Cape Comorin*, from which a regular supply of this commodity can be obtained; and consequently, if the scene of a naval war should be laid in the Bay of Bengal, that nation which could procure wood from Pegu, would have the great advantage of being able to refit her ships much sooner, and more effectually, after an engagement, than the enemy could do. But, to be properly supplied with this valuable article, it is not sufficient to send our ships to purchase it at the port; this method is very uncertain, and, by it, we can never be sure of having stores of

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the quality that may be wanted; for the wood is not produced within many miles of Rangoon: The great nurſeries from which it is brought are among the mountains in the very heart of the country: The wood which is cut there is floated down the river Syriam, and often conſumes ſeveral months in making the voyage. It is put up, for the ſake of a better conveyance, in the form of rafts, and a great number of theſe generally arrive together. As the time of their arrival is uncertain, it is evident that perſons on the ſpot muſt be the beſt ſupplied; and conſequently, we ſee the propriety there would be in having Agents appointed to reſide here conſtantly, and to chooſe from among the wood, on its arrival, that which is of the beſt quality, and of the dimenſions that may be wanted. This end would be ſtill more effectually anſwered, if permiſſion could be obtained to ſend to thoſe parts in the neighbourhood of which the

wood

wood is cut, proper perſons, who might receive their inſtructions from thoſe who reſide at the port.

If theſe people could be prevailed on to permit the exportation of their gold, it would, no doubt, become a valuable branch of commerce; as the Malay coaſt is, at preſent, the only part of India, from which it is procured, and this is in no conſiderable quantity. We ſhould thus be able to extend our trade with China, and the ballance of that trade would be leſs againſt the mother country than it is on its preſent footing. The exportation of tin, from Pegu, is already great, but it might, undoubtedly, be much encreaſed.

But, to what purpoſe, it may be ſaid, are we told of the benefit that would reſult from a connection formed with theſe people, if their averſion to an intercourſe with ſtrangers is ſo great as has been

been represented. To this I reply, that their aversion, it is true, is great; but that yet, there is reason to think, it is not insuperable. In the first place, from the fondness that is shewn by the natives for observing and imitating the customs of strangers, we may judge, by analogy, that they might soon be brought to form to themselves new wants, which they would be obliged to supply by a commerce with their neighbours. Next, we know, that *Opium*, which is already become a staple commodity in the trade to this country, and will, in all probability, be still more in request, if the law against the use of spirituous liquors continues in its present force, is entirely furnished by our territories in Bengal. But, setting aside all theoretical reasoning, let us confine ourselves to real examples, and we shall find that there is, at present, a factory actually established at Rangoun, belonging to the Imperial Company. It is surrounded by

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a wall, on which the colours of that Company is hoisted. Nay, the English Company has also had settlements in the territories belonging to Pegu, I mean, at the Negrais. It is true, we were obliged to relinquish it, but this appears to have been more the fault of those entrusted with the administration of our affairs at that place, than of the inhabitants, who had suffered many instances of oppression, before they resolved to assert their rights by violent means. And although the behaviour of our first settlers may have inspired the natives with prejudices to our disadvantage, yet there is every reason to believe, that such a uniform moderation of conduct as has distinguished the later transactions of the British Government with the natives of India, would soon remove them all. The present Government of Pegu expresses sentiments of the highest respect for the English East India Company; and they gave an example of it

in the treatment of the *Succeſs Galley*; which, becauſe ſhe was loaded on account of that Company, enjoyed much greater indulgences than any other foreign veſſel that ever entered the port of Rangoon. Here, it is ſufficient to hint, that a ſkilful management between the two nations that now inhabit this country, the original Peguers and the Birmahs, might make the nation that ſhould undertake the office of a mediator highly reſpected by both parties.

CHAP.

APPENDIX.

An Enquiry into the cauſe of the variety obſervable in the fleeces of Sheep, and the Hair of other Animals, in different Climates.

IN CHAP. VI. I had occaſion to obſerve that ſheep in warm climates are not cloathed with wool, but, inſtead of that, have a covering of hair. It is true we meet with a few exceptions, but even theſe have a much coarſer kind of wool than ſheep in colder countries. When one circumſtance is ſo conſtant a concomitant of another, we are naturally led to ſuppoſe them connected as cauſe and effect, and to inveſtigate the manner in which the one produces the other. To do this in the inſtance before us, I ſhall, firſt, briefly ſtate the facts, on which our judgment muſt be founded. And,

I. SHEEP, carried from a cold to a warmer climate, ſoon undergo a remark-

able change in the appearance of their fleece: From being very fine and thick, it gradually becomes thin and coarſe, till at length it degenerates into hair. Even if this change ſhould not take place, to its full extent, in the individual, it will infallibly do ſo in the courſe of one or two generations. The ſheep that we ſee covered with hair are not, therefore, in reality, a different ſpecies from thoſe that are woolly, nor is wool a production in its nature ſpecifically different from hair; it is only a ſofter and finer kind of hair.

II. The effect of heat is nearly the ſame on the hairs of other animals. The ſame ſpecies that in Ruſſia, Siberia and North America produce the moſt beautiful and valuable furs, have nothing in the warmer climates but a coarſe and thin covering of hair. We may obſerve the ſame thing in the human ſpecies: The hair of the moſt ſouthern nations

is remarkably coarſe; and, if we come to examine the appearances in the individual, every perſon, who has experienced change of climate, will teſtify, that the hair both of his head and beard, grows faſter and ſtronger; but, at the ſame time, has a tendency to become thiner, in very warm weather.

HENCE, the principal effects of heat on the hair, both of man and other animals, are theſe three, 1ſt. to make it grow faſter; 2dly, ſtronger; 3dly, thiner.

To the truth of what has been here aſſerted, I foreſee ſome objections, which, before proceeding farther, I ſhall relate, and endeavour to obviate. And,

(1.) THE heads of *Africans*, though living in a hot climate, are *woolly*.

THIS objection is much more formidable in appearance than in reality; and

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it will loſe its force entirely when we obſerve that the ſubſtance which cover the heads of African blacks, though from its criſped appearance, denominated wool, differs, in every eſſential property, from that which forms the fleeces of ſheep, in colder climates. It is coarſer and harder, even than the hair of northern nations; and tho' it appears thicker, yet that is only from its curling, for the roots are not nearer to one another.

(2.) The next objection from a paſſage of a very ingenious French writer*, who obſerves that the wool of Engliſh ſheep, tho' originally of the ſame race with the Spaniſh, is coarſer and longer than this laſt. This ſeems to contradict the fact which we wiſh to eſtabliſh, as England is a colder country than Spain. But the ſame author adds that the

* *Conſiderations ſur les moyens de retablir en France les bonnes eſpece de betes a' laine*; *eité dans la Dict. d' Hiſt. Natur. ſur le mot* Belier.

the Engliſh wool is whiter, which he aſcribes to the practice of waſhing the fleece on the body of the ſheep, eſpecially when ſaponaceous waters are uſed, ſuch as thoſe of certain ſprings. Now, will not this practice, ſo different from the Spaniſh application of Ochre,* account alſo for the greater length and thickneſs of the woolly fibres in the Engliſh ſheep?

III. Let us endeavour to learn if any other circumſtances produce the ſame effects; and what thoſe circumſtances are. The application of unctuous ſubſtances, as oil, greaſe, &c. is known to make the hair grow faſter than it otherwiſe would, but, at the ſame time, I ſuſpect, that it renders it alſo ſtronger and coarſer; at leaſt, this is generally the caſe with thoſe people who uſe cocoa-nut oil in their hair; and we find the uſe of ſuch ſubſtances is carefully avoided by thoſe who

* See Page 102.

who have the management of the fine wooled ſheep, in Spain; on the contrary, they apply ſomething of a very oppoſite quality, a kind of Ochre, as we find in a *letter from a Gentleman in that country, deſcribing the ſheep-walks. The author ſays, "it is a ponderous "irony earth; the ſhepherd diſſolves it "in water, and daubs the ſheeps backs "with it, from the neck to the rump." Various accounts are given of its operation, but all agree that it hinders the wool from growing long and coarſe.

Now, the chief property, in which heat, and the application of unctuous ſubſtances agree, is that of producing *relaxation*; and every one knows, that all ſubſtances containing iron, have a contrary effect; therefore, we have a degree of probability, that *heat produces the effects above-mentioned, on the hair, by the relaxation it occaſions.* IV.

* See Annual Regiſter, for 1764.

IV. Let us ſee, whether the anatomical conſtruction of the parts can juſtify this ſuppoſition, or throw any farther light on the manner in which this relaxation operates.

EVERY hair proceeds from a root or bulb, ſituated in the ſkin; (*a*) or in the adipore (*b*) membrane under it; and theſe bulbs are oblong bodies, having three times the diameter of the hair, and being in length five times that diameter. (*c*) The bulb has veſſels carrying red blood on its ſurface, (*d*) and in the bulb, a glutinous matter is depoſited, ſome very fine filaments of which advance towards the ſmall, or outer, extremity of the bulb, where they unite and form the ſtem of the (*e*) hair, which as it paſſes outwards takes one coat from the membrane of the bulb, (*f*) and another

(*a*) Winſlow, No. 129. (*b*) Haller, Elem. Phyſiol.
(*c*) Monro's Lectures. (*d*) Ibid.
(*e*) Winſlow, No. 204. (*f*) Withof. Haller.

ther from the epidermis. (g) If a hair is pulled out, and the bulb remains, the hair is ſoon reproduced.

FROM conſidering this ſtate of the facts, I am led to think, that an hair is not an organized body, but only a certain preparation of mucus, or rather, of coagulable lymph, depoſited in the bulb, and drawn out, through its opening, or duct, in the ſame manner as a wire is drawn thro' the plate. To come nearer the point, the formation of hair is a proceſs of the ſame nature with the ſpinning of a ſpider's or ſilk-worm's thread, only in theſe laſt caſes, the production

(g) Ruyſch, Kaaun, Withof, Haller. Mr. Maricotte ſays, "The hairs are compoſed of five or ſix "fibres, ſhut up in a tube, moſt frequently, cylin-"drical, ſometimes oval or angular; as we may "convince ourſelves by the microſcope, and even by "the naked eye! for when the hairs ſplit, it is be-"cauſe the tube opens, and the fibres are ſeperated." Dict. D'Hiſt. Natur.

duction is voluntary, in the firſt it is not.* Similar to this was Dr. Haller's opinion

* To convince the reader that this likeneſs is not merely ideal, we ſhall tranſcribe a deſcription of the organs, by which the Spider and Silk-worm ſpin their threads, as it is given by thoſe, who have examined the ſubject with the greateſt accuracy.

"At the extremity of the Spider's belly, and round "about the Anus, there are ſix muſcular papillæ, "which are ſo many wire-drawing inſtruments, in "which is moulded the glutinous liquor, which, "when it is dried, is to form the ſilk. The papillæ "have a free motion in all directions. Theſe ſix "perceptible papillæ are themſelves compoſed of "ſmall imperceptible ones, each furniſhed with its "ſphincter, to open and ſhut it; by which means "the Spider can ſpin coarſer or finer as he pleaſes.

"The infinite diviſibility of matter, though de-"monſtrated, always ſtartles the imagination; the "tenuity of the threads which compoſe the ſilk that "forms the Spider's-web, is very proper to give us "an idea of this diviſibility. Each of the ſix papillæ "is itſelf compoſed of a thouſand inſenſible wire-"drawing inſtruments which give paſſage to ſo ma-"ny threads. If we conſider the fineneſs of this "Spider's ſilk, compoſed of 6000 threads, how im-"menſe muſt the tenuity be of the threads which iſſue "from

opinion of the formation of the culicle or ſcarf-ſkin,† and conſequently of the nails; and we may obſerve that, in fact, there is a moſt eſſential difference between the growth of a hair, or nail, and that

" from the ſmall wire-plates. If we were to make " the calculation, we ſhould ſeem to be falling into " the abyſs of infinite minuteneſs."

Dict. d'Hiſt. Nat. ſur le mot Araignée.

From this deſcription, we ſee, that a Spider's thread exactly reſembles, in its conſtruction, a hair ſtripped of its two external coats. The ſix primary diviſions of thread I have ſeen with the help of a Microſcope (as will be mentioned farther on) but I cannot help being a little incredulous on the ſubject of their farther diviſion, at leaſt to ſuch a degree of minuteneſs as is mentioned by the ingenious author; for the diameter of ſuch a thread could not exceed the $\frac{1}{2000000}$th part of an inch, which no magnifiers we are poſſeſſed of, could ever render viſible. The ſame author ſays, the matter of which a Spider forms his threads dries up as he grows old, ſo that he is no longer able to form a web, but is obliged to drive out a Spider younger and weaker than himſelf, and ſeize upon his web. Now this is exactly analogous to the baldneſs that is produced by old age, and proceeds from the very

† Element. Phyſiol.

that of any vaſcular or organized body. The increaſe of the laſt ſeems to conſiſt entirely

very ſame cauſe, that is, the rigidity, and, probably, the total coalition of the veſſels which ſecreted thoſe juices that formed the thread or hair.

" One of the moſt important objects of conſider-
" ation (in the ſtructure of the Silk-worm) is, two
" veſſels which deſcend from the head, and lie upon
" the ſtomach, where, after making ſome turnings,
" they arrange themſelves towards the back. Theſe
" ſmall veſſels, commonly yellow, ſometimes white,
" are the reſervoirs of the ſilk; each of them termi-
" nates at the wire-plate, but before arriving there,
" they become ſo fine, that they are only two threads,
" parallel to one another: They make within the
" the body of the worm, folds, which are interwov-
" en in a wonderful manner, as far as their lower
" end, which is entirely ſhut, to prevent the liquid
" that is to form the ſilk from getting out there.
" Theſe veſſels do not enter either the ſtomach, or
" any other part from which they could draw this li-
" quid, and conſequently they muſt receive it by com-
" municating canals, which are infinitely fine, ſince
" none of our ableſt anatomiſts have yet been able to
" diſcover them."

Dict. d'Hiſt. Nat. ſur le mot. Ver a Soye.

Theſe veſſels, notwithſtanding their many contortions, anſwer exactly to the bulbs of the hairs; and only

entirely in the evolution of parts already formed in miniature. In the fœtus, all the limbs exiſt from the beginning, they are afterwards gradually expanded, but we ſee no addition of new parts. A vegetable ſeed contains the tree in miniature, and when a plant grows, the part where the principal addition of ſubſtance is made, every year, is that which was laſt formed, or perhaps, to ſpeak more properly, which was laſt evolved or expanded. But the caſe is quite different with regard to a hair or nail. The parts, once produced, never admit of any farther change; but additions are made from the root, and the part firſt formed is puſhed forwards by that laſt produced. If we make a mark on a nail or hair, it gradually goes off towards the end;

only differ from them in this circumſtance, which they have in common with the papillæ of the Spider, that they do not give a coat to the thread, as the bulbs do to the hair. The quick production of the former rendered that impoſſible.

end; the event is totally different, when the ſame experiment is made on a plant.

WITH a view of diſcovering whether the internal ſtructure of a hair more reſembles that of a vegetable fibre, or of a thread like the Silk-worm's and Spider's, I have made ſome microſcopical obſervations, which, altho' they did not throw on the ſubject that light I deſired, I ſhall relate, as it may induce ſome perſon, more conveniant in ſuch obſervations, and furniſhed with better glaſſes, to turn his attention this way. The glaſs I uſed was a ſingle lens, of Wilſon's conſtruction, and my firſt object was to find its magnifying power, which I did, in the following manner. I took a hair, and rolled it on a quill, ſo that the ſeveral turns touched one another, which point I aſcertained exactly, by examining each turn as I made it, with a good magnifier. I found, that twenty-eight of theſe turns made one-eighth of an

an inch; conſequently the diameter of the hair was $\frac{1}{111}$th of an inch. Next, I put in the Microſcope a ſmall portion of the ſame hair, and having placed a piece of white paper in ſuch a poſition, that I could look on it at the ſame time that I viewed the object thro' the lens; I drew on the paper, two parallel lines, at a diſtance from each other, equal to the apparent diameter of the hair, as ſeen thro' the Microſcope. This diſtance I found to be one-fourth of an inch. Dividing this number by $\frac{1}{111}$, the real diameter of the hair, I found that the Microſcope magnifies the diameter of an object fifty-ſix times;

A HAIR, ſeen thro' this glaſs, appears (as we ſaid before) one-fourth of an inch in diameter; tranſparent in the middle, but marked tranſverſely with black ſtreaks, reſembling ſcales; and quite opaque towards the edges.

THE

THE thread of ſilk, that was next examined, was, in its thickeſt part, about the ſame ſize of the hair, but then this thread was ſtill much farther diviſible, and ſome of the parts into which it was divided, did not ſeem larger than $\frac{1}{100}$th of an inch, how much farther the diviſions might be carried, I could not determine. The whole thread, compoſed of theſe ſmaller fibres, appears quite opaque; but theſe fibres themſelves, when one is ſeparated from the reſt, are tranſparent in the middle, exactly like the hair, which they alſo reſemble by the little tranſverſe ſpots with which their ſurface is covered.

A THREAD of hemp, at one end about the ſame ſize with the hair, was ſplit, at the other, into fibres, which appeared thro' the Microſcope, about $\frac{1}{10}$th of an inch in diameter. The thick end (like that of the ſilk) was almoſt quite opake, the branches about half its ſize were

were ſo alſo; but, when their diameter was ſo much reduced as to appear only equal to one tenth of an inch, they appeared ſtriated longitudinally, with alternate black and tranſparent ſtreaks. In one of this ſize, I counted nine black ſtreaks, very diſtinctly marked.

A SPIDER's thread, at its largeſt part appeared, in diameter, about $\frac{6}{100}$th of an inch. This was very regularly marked with five black ſtreaks, between which were tranſparent ſpaces, equal in ſize to ſtreaks themſelves. This was ſplit into two parts, each of which contained three black ſtreaks, and two white ones. In another part there appeared, ſeparated from the reſt, a uniformly black thread, not exceeding, in ſize, one of the black ſtreaks before-mentioned. Its apparent diameter, therefore, was about $\frac{1}{100}$th of an inch, and its real diameter about $\frac{1}{1000}$. Beyond this it does not ſeem to be capable of any farther diviſion. Neither the

the entire thread, nor any of the intermediate diviſions have any tranſverſe marks, like thoſe on the hair and the thread of the Silk-worm.

ALTHOUGH theſe obſervations do not afford us any deciſive proof, yet they render it probable that the internal ſtructure of a hair more reſembles that of a Silk-worm's thread than of a vegetable fibre; and ſo far the reſult is favourable to the idea formerly laid down concerning the formation of a hair. Admitting this idea to be juſt, it is plain that heat, by dilating all the veſſels of the bulb, will occaſion a more copious and a groſſer matter to be depoſited in its cavity; and, by enlarging the orifice of that cavity, will make the hair, or wire, drawn through that orifice, of a larger diameter. The ſame cauſe, that is, the encreaſed ſecretion of the matter which forms the hair, will make it grow faſter: But, as the bulbs are placed very cloſe

to each other, when ſome of them are much dilated, they will compreſs the others, and thus prevent the ſecretion, and conſequently the growth of a hair from them. Thus the hairs will be thinner.

To what has been ſaid, we may add, that if heat produces a groſſer ſecretion, we ſhould naturally ſuppoſe that more of coloured matter will be admitted; and accordingly, we find, that the hairy ſheep in warm climates, are generally ſpeaking, coloured; and the ſame is remarked of the coarſe woolled ſheep in Spain.* This circumſtance, therefore, affords an additional confirmation of the theory before delivered.

In the above Account of Pegu, Chap. vi. I found myſelf obliged to differ from the Preſident Goguet in his eſtimation of

* See the letter before quoted.

of the Egyptian Architecture, as it is exemplified in their pyramids. It was, however, with very great diffidence that I departed from ſo great an authority; and therefore, I feel a peculiar pleaſure in being able to produce, in ſupport of my own opinion, the judgment of one, who from being an eye-witneſs of what he deſcribes, is, in that reſpect at leaſt, better qualified to decide than Mr. Goguet. The author I mean is Mr. Wood, who in his excellent work on the original genius and writings of Homer has the following words:

"ARCHITECTURE, Sculpture, and "Painting, ſeem to owe little to Egypt. "If the temple of Theſeus ſtands to this "day at Athens, an undoubted proof "of the great perfection of the Greek "Arts, as early as the battle of Mara"thon; in a climate ſo favourable to "buildings as that of Egypt, where "there are ſtill conſiderable remains to "be

" be ſeen of pyramids of ſuch periſha-
" ble materials as unburnt bricks, ſome
" fragments, ſurely would have been
" preſerved to juſtify their pretenſions.
" But tho' we are apt to trace every thing
" back to Egypt, I believe in this art
" the Greeks are entirely original, and
" took their ideas from nature alone:
" And it appears in ſculpture, that the
" Egyptians ſtuck to their own ſtiff dry
" manner, even after they were ac-
" quainted with the perfect models of
" the Greek Artiſts.

" EGYPT has, no doubt, produced
" the moſt ſtupendous and amazing, but
" I muſt add, the moſt *abſurd* and *un-*
" *meaning* publick works, to be ſeen
" in any country. I mean *Pyramids*,
" *Obeliſks*, Labyrinths, Artificial Lakes,
" which are without *Art*, *Elegance*,
" or *public utility*. Though jealous of
" ſtrangers, they took little pains to for-
" tify their frontier, and ſeem to have
" placed their ſecurity more in hiding

" than in defending themſelves. And
" though well ſituated for commerce,
" they neglected a good harbour, of
" which the Greeks ſhewed the value,
" and importance, as ſoon as they got
" poſſeſſion of this country."

A Deſcrip-

A Deſcription of ſome artificial Caverns in the neighbourhood of Bombay.

IN different parts of the iſland of Salſette, and in the neighbourhood of that of Bombay, we meet with ſome moſt ſtupendous monuments of human labour and ingenuity, which would be matter of admiration in any part of the world, but muſt aſtoniſh us ſtill more, when we find them in a country remarkable for the indolence of its preſent inhabitants. Theſe are a ſet of enormous excavations, all of which are made in ſolid rocks, and decorated with a variety of figures, moſt curiouſly cut from the ſame ſubſtance with the Caverns themſelves. The moſt remarkable of theſe is in the ſmall iſland of *Elephanta*, ſituated in the eaſt ſide of the harbour of

Bom-

Bombay. This iſland runs to a conſiderable height in the middle, and has a ſlope to the north and ſouth, in which direction is its greateſt length. Near the ſouth end, is the figure of an Elephant, rudely cut in ſtone, from which the iſland has its name. The length of the body is twelve feet, the height about eight. The trunk is rolled up in a ſpiral form, and pretty well cut. The legs are ſhapeleſs maſſes of matter, out of all proportion too large, and ſeem intended merely as pillars to ſupport the fabric. We muſt look in the ſame light on the tail, which is maſſy, and reaches to the ground; and on a pillar, which is placed under the poſterior part of the abbdomen. On the back of the Elephant is an irregular maſs, which is ſaid to have repreſented a young animal of the ſame ſpecies. The whole ſeems to have been cut from one piece of ſtone; but the body is now ſplit in two, and there are viſible traces of its

its having been done by gun-powder. About half a mile to the northward, you are conducted, by a pretty ſteep aſcent up the ſide of a rock, to the door of the Cave, which enters from the north. By this door you are led firſt of all into a Feerandah, or Piazza, which extends, from eaſt to weſt, ſixty feet: Its breadth, from north to ſouth, is ſixteen feet. In the weſt end, is a human figure, with eight arms, four on each ſide, united at the ſhoulder, one behind the other. On the right, the foremoſt arm paſſes acroſs the body, and is applied to the oppoſite ſide, at that part where the inhabitants of the country wear their *Crees* or dagger, as if about to draw it. The ſecond is thrown out from the body, and the fore-arm has been bent, ſo as to come before the breaſt, but is broken off, a very little way beyond the elbow. The humerus of the third is parallel to the former, but the fore-arm entirely broken off.

The

The fore-arm of the fourth is bent upwards, but broke off near the wriſt. The two firſt arms on the left ſide are gently bent, and hang downwards. The third holds a ſmall female figure; and the fourth is extended above the head, to ſupport an irregular body, ſomething like the folds of a hanging, collected together. The right thigh is bent outwards, almoſt at right angles to the body, but broke off near the knee. The left is broke off near the hip. This figure is ſurrounded by a number of ſmaller ones, in various attitudes.

In the eaſt end, is another human figure, which is now nothing more than a buſt, as it only extends to the waiſt, and the arms are wanting. This laſt circumſtance, however, is the effect of violence, for the arms bear evident marks of having been broke off. Both theſe figures, and moſt of thoſe which are to be deſcribed, wear, on their heads, a

kind of helmet, the body of which ſeems to be compoſed of a ſoft ſubſtance, applied very cloſely to the head, much in the manner of a Turban, only of a more pyramidal ſhape, than thoſe worn by the natives of the country at preſent, and of an unequal ſurface, which gives it the appearance of a quilted ſtuff. This ſubſtance appears to be of a conſiderable thickneſs. In the front is a plate, much like that of a grenadier's cap; and on each ſide appears part of another plate, which is placed on the back of the head, and projects from behind the ears. It is ribbed, and a good deal reſembles, in form, tho' not in ſituation, the ruff, formerly worn in England. Some of the figures in the ſouth end of the Cave have the back part of their heads turned towards the ſpectator, ſo as to aſcertain the form of this plate exactly; which cannot be done from the inſpection of thoſe figures, that front you; for tho' they are all as full and prominent as the life,

life, yet none of them are totally detached from the rock, out of which they are cut. The two figures juſt now deſcribed have large, maſſy ear-rings, below which appear a few ringlets of hair, flowing negligently over the ſhoulder. The under lip, of theſe, as well as of the other figures, is remarkably thick.

THE body of the cave is ſurrounded on every ſide, by feerandahs, ſimilar to the former. The dimenſions of the cave and feerandahs, are as follows:

	Feet.
Length of the cave from north to ſouth, - - - - -	90
Breadth of the ſouth feerandah (including the niches, which contain certain figures, to be after deſcribed) - - -	24
Breadth of the north feerandah,	16
Ditto Weſt, - - - -	16
Ditto Eaſt, - - - -	16
Breadth of the cave from Eaſt to Weſt, - - - - -	78

HENCE we find the whole length of the cave, including the ſeerandahs, to be one-hundred and thirty feet, and its breadth one-hundred and ten feet.

THE roof is ſupported by four rows of pillars, placed at the diſtance of fifteen feet from each other. The baſe of each pillar is a ſquare parallelopiped, three feet three inches thick, and five feet nine inches in height. On this ſtands a round column, five feet high, which tapers pretty faſt towards the top. It is terminated by a ring, one foot and an half in thickneſs, which projects exactly like the cordon in a piece of fortification, and has been compared, not improperly, to a round cuſhion, preſſed flat by the weight of the ſuperincumbent rock. Above this is another ſquare parallelopiped, one foot high, and on the top of it, a plate, nine inches thick, which projects to eaſt and weſt, two feet and an half beyond the top of the pillar, having its ends ſloped, and cut into a mould-

moulding. Its breadth, from north to ſouth is the ſame with that of the pillar. Above all, there runs, from eaſt to weſt, over the top of the pillars, a ridge, cut out from the rock, reſembling a beam, about one foot in thickneſs. From theſe data, we find the whole height of the cave to be fifteen feet. The column, the ring, and the upper parallelopiped (which two laſt form the capital) are finely fluted, and on each corner of the baſe, where it projects beyond the column, is placed a ſmall figure, in a ſitting poſture.

In the weſt end of this cave is a chamber, twenty feet ſquare, with four doors, and within it is ſomething like a ſmall Mauſoleum. This has probably been the place peculiarly conſecrated to religious worſhip, the *ſanctum ſanctorum* of the cave. On each ſide of every door is a gigantic ſtatue, in all eight. Their heads are decorated in much the ſame man-

manner as before deſcribed: They have chains around the neck, and ear-rings of an enormous ſize. The moſt entire is on the eaſt ſide of the ſouth door. Its whole height is about thirteen feet and an half. He reſts on his right leg, and the knee of his left is a little bent. The right humerus hangs downwards parallel to the body, and the fore-arm is bent in ſuch a manner, that the hand is oppoſite to the navel: The palm is turned upwards, and ſuſtains a globe. The fingers are bent a little backwards at their joining with the metacarpus, ſo as to repreſent, in the moſt lively manner, the weight of the body which they ſupport. A belt is paſſed round the body at the navel; and from the left ſide of this hangs a ſtrap, joining with, and probably ſupporting a garment, which firſt appears at the right hip, paſſes over the thighs, under the genitals, which it leaves uncovered, and is tied in a large knot on the outſide of the left thigh. From this knot

it

it is reverted over that thigh, and croſſes the other part of the ſame garment, from whence the end hangs looſe, between the legs. The left hand reſts on the large knot of this garment. The left thigh and knee, in particular, are well executed. The patella is diſtinctly formed, and you can clearly perceive the ſwelling of the vaſti muſcles, eſpecially the vaſtus internus. The legs are not handſome, as they taper from the knee, and have little or no calf; however they much reſemble thoſe generally met with among the inhabitants of this country.

In the north end of the weſt feerandah is a very extraordinary figure, with eight arms, his body inclined very much inclined to the left, his legs folded under him, but too much mutilated to determine their real poſition. Two of the arms ſupport a curtain, or canopy, over his head. On this canopy ſits a num-

number of figure in the attitude of devotion. One of the right hands holds a ſword, one of the left a pedeſtal, on which is placed a ſmall figure, with his back turned to the large one, and inclined ſo much backwards, that his head, when entire, muſt have hung very low; but that wich is now wanting, and the figure, in other reſpects, very much mutilated. From the things held in theſe two hands, ſome travellers have imagined this figure to repreſent Solomon in the act of dividing the child; an idea ſo repugnant to all probability, that I ſhould not have thought it worth mentioning, if I had not found it aſſerted with a great degree of confidence. In another of the left hands is a bell, an inſtrument well known to be uſed in the religious ceremonies of the Gentoos. The arms and hands of the large figure that are entire, and ſix in number, are extremely well executed. The other two are broke off.

We have already ſeen that the people, whoever they were, who engraved theſe ſtatues, have accurately obſerved, and expreſſed ſucceſsfully, the form of the limbs, and the alterations that they undergo from muſcular action or external impulſe. But, in the oppoſite end of this feerandah is a groupe of figures, which ſhows them to have been poſſeſſed of a much more difficult part of the ſtatuary's art, I mean that which repreſents the effect of mental ſenſations on the human countenance. The three principal figures which compoſe it, are two men, and a woman placed between them, all in an erect poſture. One of the men reſts his hand on the ſhoulder of the woman, who ſeems ſtudiouſly to turn away from him. The other man, from his air, has the appearance of ſuperior rank; and, if we may judge from the reſemblance of his dreſs to that uſed by the Bramins of the preſent times, belongs to that ſacred order. An air

of dejection is visible in every one of these figures, their heads are gently declined, and every feature is expressive of grief, not indeed of any violent agitation, but of a settled deep-rooted concern. It must indeed be owned, that when we meet with a single figure that strongly expresses any particular passion, the disposition of features that produces this effect may be the work of chance; but, if we find an entire groupe of several figures, which all appear to be engaged in a consistent scene of action, and animated with the same emotions, it would argue a most unwarrantable prejudice, not to discern the hand of the artist, who knew to express, in the lineaments of the face, the feelings of the human heart.

But the most remarkable figure of all is in the south veerandah, on the middle of the wall, directly facing the main entrance of the cave. It is an enormous

buſt, with four heads, joined behind the ears. One preſents itſelf directly in front, two more are ſeen in profile, and the fourth does not appear, being hid behind the firſt. The firſt is four feet from the top of the brow, (where the uſual ornament of the head begins) to the bottom of the under lip; the noſe is about one foot and an half in length: The whole length of the face is four feet and an half; the breadth, from the ear, to the middle of the noſe, three feet four inches. The breadth of the whole figure, between the ſhoulders, is about twenty feet. This face has a drowſy, but placid appearance; that on the left (of the ſpectator, who faces it) has the eye-brows contracted, the ſkin of the noſe drawn upwards, and the alæ naſi diſtended, expreſſing cotempt, mixed with indignation. The mouth is furniſhed with whiſkers, the tongue thruſt out between the teeth, and the whole features are, in ſome degree, monſtrous.

There

There are four hands, one on each ſide, and two others half way between the former and the middle of the figure. The outermoſt right hand, (that moſt to the left of the ſpectator) holds a large hooded ſnake, of the kind called Cobre-capelle. The middle finger is not quite entire, but muſt have been about three feet and an half in length. The thickneſs of the ſnake is about a foot. The inner hand on this ſide, is entirely broke off, but appears to have held a ſnake of the ſame kind as the former. The inner left hand ſupports a body of an oblate ſpheroidal ſhape, with a conical protuberance at top, and covered with ſcales, like a ſquill, or lilly root, of ſuch a ſize as to fill the palm of the hand completely. The remaining face has a more pleaſing aſpect than the laſt: The under lips of both are remarkably thick. The outer left hand reſts upon the ſhoulder, with the palm turned inwards, and holds an irregular body, like a bunch of flowers.

ers. May we not aſcribe the difference which is ſo remarkable in the aſpect of the two laſt mentioned faces, to the nature of the objects which are held in the two hands, directly in view of thoſe faces? All the heads have very large ear-rings, and much the ſame ornaments as thoſe before deſcribed.

On the eaſt end of the ſame wall is a female ſtatue. Her left breaſt, which is the only one, is very large and globular, and it is very plain there has never been another. The right arm reſts on the head of a bull; the left hangs down, and takes hold of ſomething which is ſo much mutilated that we cannot diſcover what it has been meant to repreſent. Behind theſe are two other arms; the right ſupports a ſnake of the kind before-mentioned; and, in the left, ſhe holds a ſmall ſhield, graſping it by that part which is meant for the inſertion of the arm. The ſhield is round, and regularly-

gularly convex on the out ſide, which the ſtatue turns towards herſelf, holding it nearly on a level with the ſhoulder. She has double bracelets on her two left hands, and a ring on each finger; but on the right are ſingle bracelets, and a ring only on the little finger. She leans to the right ſide, which ought to make the left hip project a little, but that projection is greatly exaggerated in the repreſentation, which makes it appear diſtorted. This figure is ſurrounded with many ſmaller figures, both human and animal, in various poſtures. The whole number contained in the groupe is forty one.

On the left ſide of the great figure with three faces is a male ſtatue, at full length. His left hand leans, or rather preſſes, on the head of a dwarf, who, by the poſition of his body, and expreſſion of his countenance, ſeems to experience great torture. Theſe dwarfs

are

are a kind of monſtrous figure which very often occur in this cave. They have heads of an enormous ſize, with very ſhort necks. The breaſts are contracted, but the belly large, prominent, and much longer than it ought to be, in proportion to the other parts. The legs and thighs are very ſmall, bearing no proportion, either in length or thickneſs, to the reſt of the figure. They are commonly placed, as in the preſent inſtance, cloſe to a large ſtatue, who leans on them, and ſometimes appears to give them very great pain. This dwarf holds, in his right hand, a ſnake, twiſted in a variety of folds. The large ſtatue, from the ſtring over his left ſhoulder and breaſt, appears to be of the order of Bramins. A number of figures round him are preſenting offerings, one of which is a fiſh. One ſmall ſtatue is kneeling at the feet of the large one with his eyes turned upwards. Another on his right, has a knife by his

his ſide, very diſtinctly made. The ribbed plate on the back of the head of this image is of a circular form, and, being turned to the ſpectator, is ſeen complete. On the left, in the ſame nich, is a repreſentation common enough in this cave, that is, one figure ſitting with his legs over the ſhoulders of another.

FROM the eaſt ſide of the great cave, you enter into an area, in which are ſeveral ſmall apartments. On the ſouth wall of this area is a gigantic figure, who reſts his left arm on the head of a dwarf, his right ſupports a ſnake. He has a broad ſword hung at his left ſide, by that belt, or garment, which, in moſt of the other figures, paſſes over the thighs; only, in this figure, it deſends towards the right thigh, inſtead of the left. He has four hands, the hinder left one ſupports a ſmall human figure. One of the right hands is broke off entirely. The ornament on the head of

the

the dwarf reſembles a cuſhion, and above that is placed, a ſolid body, like the round ring of one of the pillars with part of the column, and on this the giant reſts his hand. Round the body of the dwarf is twiſted a ſnake, and his head hangs down below the left hand of the dwarf. The length of this area is fifty-eight feet, and at each end is a ſmall apartment, the floors of which are covered with water. That on the weſt is decorated with many figures, two of which reſemble thoſe that are adored by the Gentoos at this day. That in the eaſt end is entirely without ornament. Oppoſite to the middle of the area is a chamber, with a ſmall mauſoleum within it.

FROM the weſt end of the great cave, you enter into another ſquare area, open above, which has been cut up, thro' the whole thickneſs of the rock, about forty or fifty feet. In this are two ſmall

appartments, which have nothing remarkable in them, and an irregular cavern, full of water, which reaches inwards, below the bottom of the cave, ſo far, that the eye cannot diſcover where it terminates.

The whole cave, and the appartments adjoining to it, are cut out of a ſolid rock, which is greatly harder than any of thoſe that remain to be deſcribed.

The figures have ſuffered nothing from time, but all the mutilations which they have ſuſtained proceed from the brutal violence of barbarians, who delight in miſchief, and are enemies to taſte and ſcience.

The next that we ſhall take notice of, is the cave at *Ambola*, a village about ſeven miles diſtant from *Tannah*, in the iſland of *Salſette*. The cave lies about a mile to the weſtward of the village. The prin-

principal entry is from the weſt; it is about eight feet wide, and is covered, at the beginning, with an arch, formed by the trunk of a tree, laid acroſs, the head of which has taken root. From the middle of it, ſome large branches have ſprung up, forming a new tree. From this, the paſſage continues of the ſame breadth, for about thirty feet, when it is extended to three times its former breadth. You advance about twelve feet more, and then come to a flight of ſeven ſteps, which leads down into the cave. The great gate is about twenty feet high (including the height of the ſteps) and the cheeks of it appear to have been fluted columns, but are now entirely defaced. By this gate, you enter into an antichamber, which has, at each end, a ſmall ſeerandah, ſeparated from the reſt of the place by a row of three pillars. Directly facing you, is the door of the cave, on each ſide of which is a figure, which we can juſt

juſt diſtinguiſh, to have been human, ſo much have they ſuffered from the ravages of time. That on the left has the head more than half conſumed; only the ſtumps of both arms are left, but, from the poſition of theſe ſtumps, and ſtill more, from the analogy of the other figures, which are more entire, it appears, that the left arm has been in a depending poſture, with the elbow bent. The figure on the right is much in the ſame poſture, the head and left arm are more entire, and the former is covered with ſomething that has the appearance of a helmet. The great cave into which you enter by this gate, is a ſquare of eighty-eight feet, within which are contained two ſmaller ſquares concentric to the large one; the outer, formed by pillars, placed parallel to the ſides of the great ſquare, at the diſtance of fifteen feet from the outer wall of the cave. Each row conſiſts of ſix pillars, including the end ones, in all twenty.

ty. The pillars are about thirteen or fourteen feet high, and of the ſame form with thoſe in the cave at Elephanta. In the center of this ſquare, at the ſame diſtance of fifteen feet, is the innermoſt of all, incloſed by a ſolid wall, and having a door on each ſide. From the dimenſions delivered above, we find the ſide of this ſquare to be about twenty-two feet, allowing for the thickneſs of the pillars, which is the ſame as at Elephanta. Within this chamber is a cubical maſs, which appears to have been the pedeſtal of ſome Gentoo deity, as this place is ſtill conſecrated to their worſhip. On the top of this cubical maſs is erected a wooden frame, on which hangs a bell, uſed by the Gentoos in their religious ceremonies. In the eaſt end of the cave are three doors, by which you enter into another appartment. The middle door leads into the body of this appartment, and the other two enter into two ſeerandahs, ſeparated from the

place

place itſelf, by rows of pillars, ſuch as before deſcribed. On each ſide of the middle door, within this appartment, is a gigantic figure, attended by ſmaller ones. That on the left hand of the ſpectator, is entire in all the parts above the hip, except the two hands, which are both broke off. He is of a robuſt make, well proportioned, and finiſhed in a maſterly manner. The face is broad, with a ſpacious forehead, the cheeks are full, and the whole countenance has an air of ſerenety, but without expreſſing much acuteneſs or penetration. This figure has no beard, nor have any of the others, except one which is in a ſmall groupe, over the large figure we are now deſcribing. The hair of this gigantic ſtatue is buſhy, and formed into curls, which hang down upon the neck; there is a pyramidal ornament on the crown of the head; the ears are pierced, and have large jewels ſuſpended from them. Over the left

ſhoul-

ſhoulder is thrown a chain, which deſcends a-croſs the body, as far as the right hip. Round the waiſt, about the top of the bones, which form the pelvis, another chain is paſſed, from the right ſide of which there hang two ſmaller chains, that are ſoon loſt in a garment, which deſcends, in a ſlanting direction, from the right ſide, covering that thigh, and the lower part of the left. The right arm is bent up, towards the top of the ſhoulder, probably to hold the garment before-mentioned. The left arm hangs down nearly ſtrait, and almoſt parallel to the body. The legs are miſerably defaced, ſo that we can juſt diſcover the right foot to have been advanced before the left. A chain goes round each arm, about the inſertion of the Deltoid Muſcle and has, on the outſide, the figure of a face. On the left of this ſtatue are two ſmaller figures, one of which is higher, by the head, than the other, and ſtands behind him. They ſeem to repreſent

chil-

children, from the ſize of the head, which is very large, in proportion to the body. Both theſe figures have rings in their ears, and their hair has much the appearance of a wig. The larger has his right hand raiſed as high as the top of his ſhoulder, and reſts it on the head of the other, who appears to ſtretch out his neck, and look forward, with great eagerneſs, at ſome diſtant object. The body of this one, below the neck, is entirely demoliſhed.

THE figure on the other ſide of the door, is of the ſame exquiſite workmanſhip with the former. The right arm is in the ſame poſture with that laſt-mentioned, and ſuſpends a garment, which is very diſtinctly repreſented. It covers both thighs, and all the parts from the top of the *Os Ilium*, to within a handſbreadth of the knee. It is tied in a knot, on the left hip, from which it hangs down, in looſe folds. As far as we can judge from what remains of the legs, the

left

left advanced one ſtep forwards. The left arm reſts on the head of a Dwarf, ſuch as above deſcribed, who has, in his right hand, ſomething like a ſnake, and with the left ſupports ſome animal, the ſpecies of which we could not determine. Over the top of the door are ſeveral groupes of ſmall figures, admirably executed.

THIS apartment is about thirty feet long, and has a door, in the eaſt end, which leads into two ſmall caves, in neither of which is there any thing remarkable. The two doors of this apartment, the eaſt and weſt ones of the ſmall ſquare in the middle of the great cave, and th two firſt deſcribed which form the principal entrance, are all in a ſtraight line in length about one hundred and thirty feet.

FROM the ſouth ſide of the cave you pter into an irregular paſſage in the rock, which aſcends, by a gentle ſlope, towards a hole, juſt large enough to let

a man of a ſlender make creep through, which leads into a paſſage between two pretty high rocks. But another branch of the ſame ſubterraneous cavern ſtrikes off to the right, and, after making a turn, which prevents one, at firſt entering, from ſeeing the end, leads you to the door of a ſmall, regular apartment, the floor of which is covered, about three inches deep, with very clear water. This apartment is divided into two, one behind the other, and in the former of theſe is placed a Gentoo deity.

The whole cave is cut out of the rock, in the ſame manner with that at Elephanta, but the ſtone is of a much ſofter quality, ſo that, although the figures here bear fewer marks of violence than thoſe at Elephanta, they have ſuffered much more from the hand of time, in ſo much that ſome of them are more than half mouldered away. The two large figures in the ſmall apartment ſeem to be an exception to this general obſer-

obſervation, for, though ſome of their limbs are broken off, the parts that remain have a ſmooth ſurface, and are much harder than the other parts of the cave.

But the moſt numerous collection of theſe caves is at *Canara*, a place within about ten miles of *Tanna*, and more to the northward than *Ambola*. Here a very large hill is almoſt totally ſurrounded with theſe excavations, of various forms and ſizes, but none of them are finiſhed in ſuch an elaborate way, or decorated with ſo numerous figures, as thoſe we have already deſcribed. I ſhall not, therefore, enter into a tedious deſcription of each particular cave, but only mention ſome remarkable circumſtances in which theſe differ from the others. The pillars we meet with here are rudely hewn, of irregular ſhapes, and without much uniformity, one with another. Many of theſe caves are more than double the height of thoſe at Elephanta, or *Ambola*; and ſome

of them have ſquare holes, at equal heights, on oppoſite ſides of the walls, as if intended for beams to ſupport a-floor. And this idea is confirmed by their having windows at that height. Many of theſe caves are very ſmall, but others do not yield in extent to thoſe above deſcribed, and are furniſhed with veſtibules, from which you enter into the body of the place. One of theſe veſtibules has, in each end, a ſtatue at full length, of a much larger ſize than any of thoſe before deſcribed, except the buſt with three faces in the cave at Elephanta. They ſtand in two niches and by that means are more nearly detached from the rock out of which they are cut than any of the others. The ſtatues are in height about twenty feet, and, in every reſpect, well proportioned. Their heads are bare, and the hair formed into curls. It is to be obſerved, that we do not find, in theſe caves, any of the monſtrous figures which occur now and then at Ambola, and much

more frequently at Elephanta. On the wall of one of these caves, is a pretty long inscription, very entire, from which, it is reasonable to suppose, some curious information might be collected with regard to the antiquity and original design of these caves. All I could learn concerning it was, that it is in the Gentoo language, and contains benedictions pronounced on those who shall come to this place to worship. If this is true (for I do no give it as a certain fact) it determines, at once, the design for which these immense works were undertaken, in a manner that is very probable from many figures which resemble the Gentoo deities, and, still more, from the cave at Ambola being consecrated to religious worship at this time.

The antiquity of all the caves is undoubtedly very remote; none of the inhabitants have any tradition relating to their origin; and, indeed, many circumstances would lead us to suppose that they have

been conſtructed by a very different race of men from thoſe who now inhabit this country. In the firſt place, the preſent inhabitants are extremely indolent, and very unlikely to execute a work of ſuch enormous labour. When they make any attempts in ſculpture, their performances are almoſt all of the monſtrous kind, and deſtitute of grace or proportion; whereas the majority of the figures now deſcribed are natural, and even moſt of thoſe which are monſtrous have limbs elegantly proportioned. It is, farther, natural to ſuppoſe, that thoſe artiſts would take the modles of their work n among themſelves, and the figures are very far from reſembling the preſent race of Indians. The general form of the body is more robuſt and muſcular; but the moſt remarkable difference lies in the countenance, which is broad and full, with the noſe flat, the lips (particularly the under one) remarkable thick, and the whole combination of features very unlike thoſe of the preſent inhabitants of

Hindoſtan. And the peculiarities here deſcribed are ſo univerſally found in all the figures that they cannot be aſcribed to any fortuitous circumſtance. An argument againſt what has now been ſaid might be taken from the inſcription mentioned above, which is ſaid to be in the language ſpoken by the Gentoos at this day; but, allowing this to be true, there is no evidence that this inſcription is cœval with the cave itſelf.

FROM the ſimplicity which reigns through the whole of the caves at Canara, and the total want of thoſe monſtrous figures which we meet with in the others, I think it probable that the former are the moſt ancient of the whole, and that the others have not been made till both the taſte and the mythology of the people began to be corrupted.

FROM conſidering the incredible labour that muſt have been employed in cutting theſe cavities in a hard and ſollid

rock, the idea has been ſuggeſted, that it may, at the time theſe works were performed, have been of a ſofter conſiſtence, and been hardened by expoſure to the air; and indeed, this conjecture appears, from the many ſimilar inſtances known to every one, to carry with it a great degree of probability. It would not be difficult to put this to the teſt of experiment, by digging into ſome of the adjacent parts; and, as the enquiry is curious, the attempt would be well worth the while of any perſon who ſhould have time and opportunity to proſecute the ſubject.

FINIS.